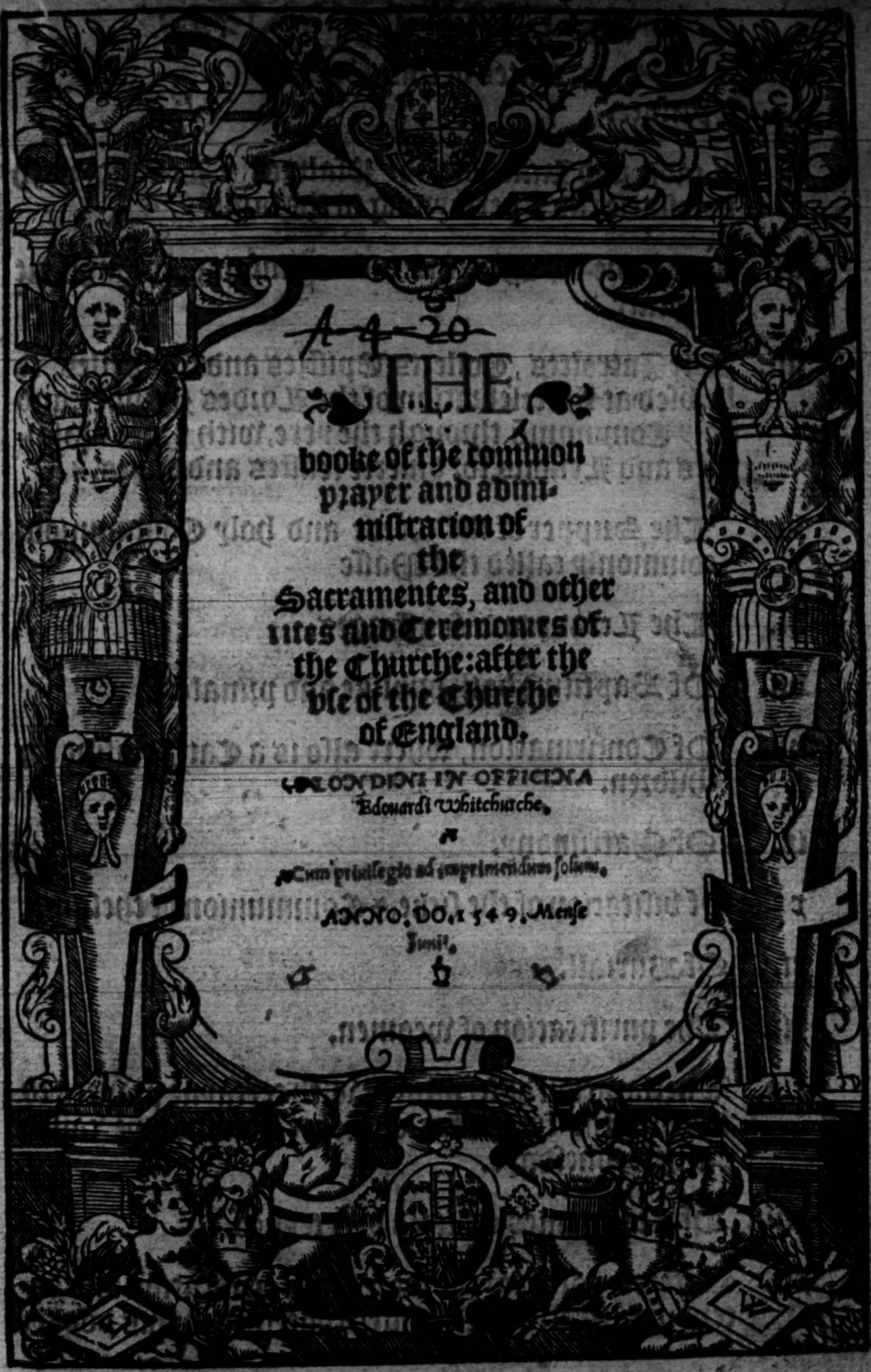


819 / 16th Century



A 4-20

THE
booke of the common
prayer and adm[n]
istration of
the
Sacramentes, and other
rites and Ceremonies of
the Church: after the
vse of the Church
of England.

LONDON: IN OFFICINA
Edouardi Whitchurche,

Cum privilegio ad imprimendum solum.

ANNO. DO. 1549. Mense
Junii.

THE CON

tentes of this Booke.

- i. A pzeface.
- ii. A table and Kalendar for Psalmes & Lessons, with necessarie rules pertyning to the same.
- iii. The ordre for Mattins and Euenlong, throughout the yeare.
- iiii. The Introites, Collects, Epistles and Gospels, to be vsed at the celebration of the Lorde's Supper, and holy Communion, through the yere, with proper Psalmes and Lessons, for diuerse feastes and dayes.
- v. The Supper of the Lorde and holy Communion, commonly called the Masse.
- vi. The Letany and Suffrages.
- vii. Of Baptisme both publike and primate.
- viii. Of Confirmation, where also is a Catechisme for children.
- ix. Of Matrimony.
- x. Of visitacion of the sicke, & Communion of the same.
- xi. Of Buriall.
- xii. The purification of women.
- xiii. A declaration of scripture, with certayne prayers to be vsed the firste daye of Lente, commonlye called Ashewednesdaye.
- xiiii. Of Ceremonies omitted or reteyned.
- xv. Certayne notes for the more plain explication and decent ministracyon of thinges contained in this booke.

THE PREFACE



There was neuer anything by the witt of man so well deuised, or so surely established, which (in continuance of time) hath not been corrupted: as (among other things) it may plainly appere by the common prayers in the Church, commonly called diuine service: the firste originall and grounde whereof, if a manne woulde searche out by the auncient fathers, he shall finde that the same was not ordeyned, but of a good purpose, and for a great aduancement of godlines: For they so ordeined the matter, that all the whole Bible (or the greatest parte thereof) should be read ouer once in the yeare, intending thereby, that the Cleergie, and specially suche as were Ministers of the congregacion, should (by often reading and meditation of Gods worde) be stirred vp to godlines themselves, and be more able also to exhorte other by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people (by daily hearing of holy scripture read in the Church) should continuallye profite more and more in the knowlege of God, and bee the more inflamed with the loue of his true religion. But these many yeares passed, this Godly and decent orde of the auncient fathers, hath bee so altered, broken, and neglected, by planting in vncertain stories, Legendes, Responses, Verses, vaine repetitions, Commemoracions and Synodales, that commonly when any booke of the Bible was begon: before three or foure Chapters were read out, all the rest were vnread. And in this sorte, the booke of Esaie was begon in Aduent, and the booke of Genesis in Septuagesima: but they were onely begon, and neuer read thorow. After a like sorte wer other bookes of holy scripture vnto. And moreouer, where as S. Paule would haue suche language spoken to the people in the church, as they mighte vnderstande and haue profite by hearing the same: the service in this Church of England (these many yeares) hath been read in Latin to the people, whiche they vnderstoode not, so that they haue heard with theyr eares onely: & their hartes, spirit and minde, haue not been edified thereby. And furthermore, notwithstanding that the auncient fathers had deuised the psalmes into seuen portions: whereof euery one was called a nocturne: now of late tyme a fewe of them haue been dailye sayed (and ofte repeated) and the rest betterly omitted. Moreouer, the nobre & hardnes of the rules called the pie, and the manifolde chaunginges of the service, was the cause, & to turne the booke onely, was so hard and intricate a matter, that many times, there was more busines to fynd out what should be read, then to read it when it was founde out.

These inconueniencies therfore considered: here is set furth suche an orde, whereby the same shall be redressed, And for a readines in this matter, here is drawen out a Kalender for that purpose, whiche is plaine and easy to be vnderstanded, wherein (so muche as maye be) the reading of holy scripture is so set furth, that all thynges shall bee doon in orde, without breakyng one piece thereof from another. For this cause be cut of Antiphones, Responses, Inuocatories, and suche like thynges, as did breake
 A. II. the

THE PREFACE.

the continuall course of the readyng of the scripture. Yet because there is no remedy, but that of necessitie there must be some rules: therfore certain rules are here set furth, whiche as they be fewe in nōbre: so they be plain and easy to be vnderstanded. So þ here you haue an ordre for praiser (as touchyng the readyng of holy scripture) muche agreable to the mynde & purpose of the olde fathers, and a greate deale more profitable and comodious, then that whiche of late was vbled. It is more profitable, because here are left out many thynges, whereof some be but true, some vncertain, some vain and superstitious: and is ordeyned nothyng to be read, but the very pure worde of God, the holy scriptures, or that whiche is euidently grounded vpon thesame: and that in suche a language & ordre, as is moste easy & plain for the vnderstandyng, bothe of the readers and hearers. It is also more comodious, bothe for the shortnes thereof, & for the plaines of the ordre, & for that the rules be fewe & easy. Furthermore, by this ordre, the curates shal nede none other bookes for their publique seruice, but this boke & the Bible: by the meanes wherof, the people shal not be at so great charge for bookes, as in tyme past they haue been.

And where heretofore there hath been great diuersitie in sayyng and syngyng in churches within this realme: some folowynge Salisbury vse, some Herford vse, some the vse of Bangor, some of Yorke, & some of Lincolne: Now from hencefurth, all the whole realme shal haue but one vse. And if any would iudge this waye more painfull, because that all thynges must be read vpon the boke, where as before, by the reason of so often repeticion, they could saye many thynges by heart: if those men will waye their laboꝝ, with the profite in knowlege, whiche dayely they shal obtēn by readyng vpon the boke, they will not refuse the payn, in consideration of the greate profite that shal ensue therof.

And forsomuche as nothyng can, almoste, be so plainly set furth, but doubtes maye rise in the vse & practisyng of thesame: to appease all suche diuersitie (if any arise) and for the resolution of all doubtes, concernyng the maner how to vnderstande, do, and execute the thynges conteygned in this booke: the parties that so doubt, or diuersly take any thyng, shal alwaye resorte to the Bishop of the Diocese, who by his discrecion shal take ordre for the quietyng and appeasyng of thesame: so that thesame ordre be not contrary to any thyng conteigned in this boke.

¶ Though it be appointed in the afore written pꝛeface, that all thynges shalbe read and songe in the churche, in the Englishe tongue, to thende that the congregacion maye be therby edified: yet it is not meante, but when men saye Matins and Euen song priuately, they maye saye thesame in any language that they theselues do vnderstande. Neither that any man shalbe bounde to the sayyng of them, but suche as from tyme to tyme, in Cathedrall and Collegiate Churches, Parische Churches, and Chappelles to thesame annexed, shal serue the congregacion.

THE TABLE AND

Kalender, expressing the ordie of the Psalmes
and Lessons, to be sayed at Matyns and Euen-song,
throughout the yeaie, excepte certayne proper
feastes, as the Rules folowing
more plainly de-
clare.

3.iii.

THE ORDRE

How the Psalter is appoynted to bee redde.

The Psalter shalbe red thzough, once euery Moneth, & because that some Monethes be longer then some other be: it is thought good, to make the euen by this meanes.

To euery Moneth, as concernyng this purpose, shalbe appointed iust .xxx. dayes.

And because January and Marche hath one daye, aboue the sayed numbze, and february whiche is placed betwene them bothe, hath onely .xxviii. dayes, february shall bozowe of either of the Monethes, of January and Marche, one daye, and so the Psalter whiche shalbe red in februarye, muste bee begon the laste daye of January, and ended the first daye of Marche.

And where as Maie, Iuly, August, October, and December, haue .xxxi. dayes a piece, it is ordred that thesame Psalmes shall bee redde the last daye of the sayed Monethes, whiche were red the daye befoze: so that the Psalter maye bee begon a gayne the first daye of the next Monethes ensuing.

Now to know what Psalmes shalbe red euery daye, looke in the kalendar the numbze that is appointed for the Psalmes, and then finde thesame numbze in this Table, and vpon that noubze shall you se, what Psalmes shalbee sayed at Matyns, and Euen song.

And where the .C. xix. Psalme is deuided into .xxii. porcions, and is ouer long to bee red at one tyme: it is so ordred that at one tyme shall not bee red aboue .iiii. or .v. of the sayed porcions, as you shall perceiue to bee noted in this Table.

And here is also to be noted, that in this Table, and in al other partes of the seruice, where any Psalmes are appointed, the numbze is expessed after the greate Englishe Bible, whiche from the .ix. Psalme vnto the .C. xlviii. Psalme (folowynge the diuision of the Chzues) doeth vary in nombzes from the common Latyn translation.

A TABLE FOR

the ordre of the psalmes, to be sayed at
Matins and Evensong.

Matins.	
i	i. ii. iii. iiii. v.
ii	ix. x. xi.
iii	xv. xvi. xvii.
iiii	xix. xx. xxi.
v	xxiii. xxv. xxvi.
vi	xxx. xxxi.
vii	xxxv. xxxvi.
viii	xxxviii. xxxix. xl.
ix	xliiii. xlv. xlvi.
x	l. li. lii.
xi	lvi. lvii. lviii.
xii	lxi. lxii. lxiii.
xiii	lxviii.
xiiii	lxxi. lxxii.
xv	lxxv. lxxvi. lxxvii.
xvi	lxxix. lxxx. lxxxi.
xvii	lxxxvi. lxxxvii. lxxxviii.
xviii	xc. xci. xcii.
xix	xcv. xcvi. xcvi.
xx	cii. ciii.
xxi	cv.
xxii	cvi.
xxiii	cx. cxl. cxli. cxlii.
xxiiii	cxvi. cxvii. cxviii.
xxv	Inde. v.
xxvi	Inde. v.
xxvii	cxx cxxi cxxii cxxiii cxxiiii cxxv
xxviii	cxxvii. cxxviii. cxxviiii. cxxv.
xxix	cxxxix. cxl. cxli.
xxx	cxlvi. cxlv. cxlvi.

C Evensong.

bi. bii. biii.
xii. xiii. xiiii.
xviii.
xxii. xxiii.
xxvii. xxviii. xxix.
xxxii. xxxiii. xxxiiii.
xxxvii.
xli. xlii. xliii.
xlvi. xlvii. xlix.
liii. liiii. lv.
lix. lx. lxi.
lxv. lxvi. lxvii.
lxx. lxx.
lxxiii. lxxiiii.
lxxviii.
lxxxii. lxxxiii. lxxxiiii. lxxxv.
lxxxix.
xciii. xciiii.
xcviii. xcix. c. ci.
ciii.
cvi.
cviii. cix.
cxiii. cxv.
cxix. Inde. iiii.
Inde. iiii.
Inde. iiii.
cxxvi. cxxvii. cxxviii. cxxix. cxxx. cxxxi.
cxxxvi. cxxxvii. cxxxviii.
cxlii. cxliii.
cxlvii. cxlviii. cxlix. cl.
cliii.

A lili.

THE ORDRE

howe the rest of holy Scripture

(beside the Psalter) is appoynted to bee redde.

The olde
Testament.

The old Testament is appoynted for the first Lessons, at Matins and Euen-song, and shal bee redde through euery yere once, except certain booke and Chapters, whiche bee least edifying, and might best be spared, and therefore are left vntred.

The newe
Testament.

The newe Testament is appoynted for the second Lessons, at Matins and Euen-song, and shal be red ouer ordzely euery yere thise, beside the Epistles and Gospelles: except the Apocalips, out of the whiche there be onely certain Lessons appoynted vpon diuerse proper feastes.

Lessons.

And to knowe what Lessons shal bee red euery daye: finde the daye of the Moneth in the Kalendar folowynge: and there ye shal perceiue the booke and Chapters, that shal be red for the Lessons, bothe at Matins and Euen-song.

Proper
Psalms.

And here is to be noted, that whensoever there be any proper Psalmes or Lessons appoynted for any feast, moueable or vnmoueable: the the Psalmes and Lessons appoynted in the Kalendar, shal bee omitted for that tyme.

Ye muste note also that the Collect, Epistle, and Gospel, appoynted for the Sundaye, shal serue all the weeke after, except there fall some feast that hath his propre.

The leape
yere.

This is also to be noted, concerning the leape yeres, that the .xxv. day of February, whiche in leape yeres is coumpted for twoo dayes, shal in those twoo dayes, alter neither Psalm nor Lesson: but the same Psalmes and Lessons, whiche be sayed the first daye, shal serue also for the seconde daye.

Also, wheresoever the beginning of any Lesson, Epistle, or Gospel is not expressed, there ye must begin at the beginning of the Chapter.

January.

January.			Matins.		Evening.	
			Psalms.			
					i. Lesson.	ii. Lesson.
					i. Lesson.	ii. Lesson.
A	Kalend.	i	Circumci.	i	Gen. xvi	Roma. ii
b	iii. No.	ii		ii	Gene. i	Math. i
c	iii. No.	iii		iii		Gene. ii
d	vi. No.	iiii		iiii		Roma. i
e	Nonas.	v		v		
f	viii. Id.	vi	Ezephani.	vi	Esai. ix.	Luke. iii
g	viii. Id.	vii		vii	Gen. ix.	Math. b
A	vi. Id.	viii		viii		Gen. xi.
b	v. Id.	ix		ix		Roma b
c	iiii. Id.	x		x		
d	iii. Id.	xi		xi		
e	vi. Id.	xii		xii		
f	Idus.	xiii		xiii		
g	xix. kl.	xiiii		xiiii		
A	xviii. kl.	xv		xv		
b	xvii. kl.	xvi		xvi		
c	xvi. kl.	xvii		xvii		
d	xv. kl.	xviii		xviii		
e	xiiii. kl.	xix		xix		
f	xiii. kl.	xx		xx		
g	xii. kl.	xxi		xxi		
A	xi. kl.	xxii		xxii		
b	x. kl.	xxiii		xxiii		
c	ix. kl.	xxiiii		xxiiii		
d	viii. kl.	xxv	Con. Pauli.	xxv	Act. xxi.	Act. xxvi
e	vii. kl.	xxvi		xxvi	mat. xxi.	i. Cor. vii
f	vi. kl.	xxvii		xxvii		Exod. i
g	v. kl.	xxviii		xxviii	Exod. ii	
A	iiii. kl.	xxix		xxix		
b	iii. kl.	xxx		xxx		
c	vi. Id. kl.	xxxi		xxxi		

February.

February.				Matins.		Evensong.	
C. Psalmes.				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
d	Kalend.	i	ti	Exod. x.	Mark. i.	Exod. xi.	i. Cor. xiii
e	iiii. No.	ii	Puri. Ma. tti	xti	ti	xtii	xtiii
f	iii. No.	tti	iiii	xtiii	tti	xb	xb
g	viid. No.	iiii	b	xbi	iiii	xbii	xbi
a	Donas	b	bi	xbiii	b	xbi	ii. Cor. i
b	viii. Id.	bi	bii	xx	bi	xxi	ti
c	vii. Id.	bii	biii	xxii	bii	xxiii	tti
d	vi. Id.	biii	ix	xxiii	biii	xxvii	iiii
e	v. Id.	ix	x	xxviii	ix	xxviii	b
f	iiii. Id.	x	xi	xxv	x	xi	bi
g	iii. Id.	xi	xii	leut. xviii	xi	leut. xix	bii
a	viid. Id.	xii	xiii	xx	xii	Num. x	biii
b	Idus.	xiii	xiiii	Num. xi	xiii	xii	ix
c	xxi. kl.	xiiii	xb	xiii	xiiii	xiii	x
d	xx. kl.	xb	xbi	xb	xb	xbi	xi
e	xix. kl.	xbi	xbii	xbii	xbi	xbiii	xii
f	xviii. kl.	xbii	xbiii	xix	Luk. di. i	xx	xiii
g	xvii. kl.	xbiii	xix	xxi	di. i	xxii	Galath. i
a	xi. kl.	xix	xx	xxiii	ti	xxiiii	ti
b	x. kl.	xx	xxi	xxv	tti	xxvi	tti
c	ix. kl.	xxi	xxii	xxvii	tti	xxviii	tti
d	viii. kl.	xxii	xxiii	xxix	b	xxx	b
e	vii. kl.	xxiii	xxiiii	xxxi	bi	xxvii	bi
f	vi. kl.	xxiiii	Matthias. xxb	xxviii	bii	xxviii	Ephes. i
g	v. kl.	xxv	xxvi	xxv	biii	xxvii	ti
a	iiii. kl.	xxvi	xxvii	Deut. i	ix	Deut. ii.	tti
b	iii. kl.	xxvii	xxviii	tti	x	tti	tti
c	viid. kl.	xxviii	xxix	b	xi	bi	b

Marche.

Marche.

Matins.

Euenlong.

			Psalmes.							
							i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
d	kalend.	i		xxx			Deu. vii	Luk. xii.	Deu. viii	Ephe. vi
e	vi. No.	ii		i			ix	xiii		Philip. i.
f	v. No.	iii		ii			xi	xiiii	xii	ii
g	iiii. No.	iiii		iii			xiii	xv	xviii	iii
a	iii. No.	v		iiii			xv	xvi	xvi	iiii
b	viid. No	vi		v			xvii	xvii	xviii	Collos. i
c	Nonas.	vii		vi			xix	xviii	xx	ii
d	viii. Id.	viii		vii			xxi	xx	xxii	iii
e	vii. Id.	ix		viii			xxiii	xx	xxiiii	iiii
f	vi. Id.	x		ix			xxv	xxi	xxvii	i. Thes. i
g	v. Id.	xi		x			xxvii	xxii	xxviii	ii
a	iiii. Id.	xii		xi			xxix	xxiii	xxx	iii
b	iii. Id.	xiii		xii			xxxi	xxiiii	xxxi	iiii
c	viid. Id	xiiii		xiii			xxxiii	John. i	xxxiiii	v
d	Idus.	xv		xiiii			Josue. i	ii	Josue. ii	ii. Thes. i
e	xvii. kl.	xvi		xv			iii	iii	iiii	ii
f	xvi. kl.	xvii		xvi			v	iiii	vi	iii
g	xv. kl.	xviii		xvii			vii	v	viii	i. Timo. i
a	xiiii. kl.	xix		xviii			ix	vi	x	ii. iii
b	xiii. kl.	xx		xix			xi	vii	xii	iiii
c	xii. kl.	xxi		xx			xiii	viii	xiiii	v
d	xi. kl.	xxii		xxi			xv	ix	xvi	vi
e	x. kl.	xxiii		xxii			xvii	x	xviii	ii. Tim. i
f	ix. kl.	xxiiii		xxiii			xix	xi	xx	ii
g	viii. kl.	xxv	Annuncia.	xxiiii			xxi	xii	xxii	iii
a	vii. kl.	xxvi		xxv			xxiii	xiii	xxiiii	iiii
b	vi. kl.	xxvii		xxvi			Judi. i.	xiiii	Judi. ii	Titus. i
c	v. kl.	xxviii		xxvii			iii	xv	iiii	ii. iii
d	iiii. kl.	xxix		xxviii			v	xvi	vi	Phile. i
e	iii. kl.	xxx		xxix			vii	xvii	viii	Hebre. i
f	viid. kl.	xxxi		xxx			ix	xviii	x	ii

Aprill.

Capitl.

Matins.

Enensong.

			Psalmes.				
				i. Lesson.	ii. Lesson.	iii. Lesson.	iiii. Lesson.
a	Kalend.	i	i	Judi. xi	John. xix	Judi. xii	Hebre. iii
b	iii. No.	ii	ii	xiii	xx	xiiii	xiii
c	iii. No.	iii	iii	xv	xxi	xvii	b
d	iiii. No.	iiii	iiii	xvii	Actes. i.	xviii	bi
e	Quinas.	v	v	xix	ii	xx	bii
f	viii. Id.	vi	vi	xxi	iii	Ruth. i	biii
g	viii. Id.	vii	vii	xviii	iiii	iii	ix
a	vi. Id.	viii	viii	xv	v	i. Regu. i	x
b	iii. Id.	ix	ix	ii	vi	iii	xi
c	iii. Id.	x	x	xiii	vii	b	xii
d	iii. Id.	xi	xi	vi	xiiii	bii	xiii
e	iiii. Id.	xii	xii	xv	ix	ix	Jacob. i
f	Idus.	xiii	xiii	x	x	xi	ii
g	xviii. kl.	xiiii	xiiii	xii	xi	xiii	iii
a	xvii. kl.	xv	xv	xiiii	xii	xv	iiii
b	xvi. kl.	xvi	xvi	xv	xiii	xvi	b
c	xv. kl.	xvii	xvii	xviii	xiiii	xvii	i. Peter. i
d	xiiii. kl.	xviii	xviii	xx	xv	xxi	ii
e	xiii. kl.	xix	xix	xxii	xvi	xxiii	iii
f	xii. kl.	xx	xx	xxiiii	xvii	xxv	iiii
g	xi. kl.	xxi	xxi	xxvi	xviii	xxvii	b
a	x. kl.	xxii	xxii	xxviii	xix	xxix	ii. Peter. i
b	ix. kl.	xxiii	xxiii	xxix	xx	xxxi	ii
c	viii. kl.	xxiiii	xxiiii	ii. Reg. i.	xxi	ii. Reg. ii	iii
d	vii. kl.	xxv	xxv	iii	xxii	iiii	i. John. i
e	vi. kl.	xxvi	xxvi	b	xxiii	vi	ii
f	v. kl.	xxvii	xxvii	bii	xxiiii	biii	iii
g	iiii. kl.	xxviii	xxviii	ix	xxv	x	iiii
a	iii. kl.	xxix	xxix	xi	xxvi	xii	b
b	ii. kl.	xxx	xxx	xiii	xxvii	xiiii	ii. iii. Jhd.

Maye.

Maye.

Matins.

Enchiridion.

		Psalmes.					
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
b	Kalend.	i	Phil. & Ja.	i	ii. Re. xv	Acte. viii	ii. Re. xvi
c	vi. No.	ii		ii	xvii	xviii	xviii
d	v. No.	iii		iii	xix	Math. i	xx
e	iiii. No.	iiii		iiii	xxi	ii	xxii
f	iii. No.	v		v	xxiii	iii	xxiiii
g	ii. No.	vi		vi	iii. Reg. i	iiii	iii. Re. ii
a	Nonas.	vii		vii	iii	v	iiii
b	viii. Id.	viii		viii	v	vi	vii
c	vii. Id.	ix		ix	vii	viii	viii
d	vi. Id.	x		x	ix	viii	ix
e	v. Id.	xi		xi	xi	ix	x
f	iiii. Id.	xii		xii	xiii	x	xiii
g	iii. Id.	xiii		xiii	xv	xi	xvi
a	ii. Id.	xiiii		xiiii	xvii	xii	xviii
b	Idus.	xv		xv	xix	xiii	xx
c	xvi. kl.	xvi		xvi	xxi	xiiii	xxii
d	xv. kl.	xvii		xvii	iii. Reg. i	xv	iii. Re. ii
e	xiv. kl.	xviii		xviii	iii	xvi	iiii. Cozin. i
f	xiii. kl.	xix		xix	v	xvii	v
g	xii. kl.	xx		xx	vii	xviii	vii
a	xi. kl.	xxi		xxi	ix	xix	ix
b	x. kl.	xxii		xxii	xi	xx	xii
c	ix. kl.	xxiii		xxiii	xiii	xxi	xiii
d	ix. kl.	xxiiii		xxiiii	xv	xxii	xvi
e	viii. kl.	xxv		xxv	xvii	xxiii	xviii
f	vii. kl.	xxvi		xxvi	xix	xxiiii	xx
g	vi. kl.	xxvii		xxvii	xxi	xxv	xxii
a	v. kl.	xxviii		xxviii	xxiii	xxvi	xxiii
b	iiii. kl.	xxix		xxix	xxv	xxvii	i. Ecd. i.
c	iii. kl.	xxx		xxx	i. Ecd. ii	xxviii	iii
d	ii. kl.	xxxi		xxxi	iiii	Marke. i	v

Iune.

June.			Matins.		Evensong.		
			Psalmes.				
					i. Lesson.		ii. Lesson
					i. Lesson.		ii. Lesson
e	Kaleud.	i	i	i. Ecd. vi.	Mar. ii	i. Ecd. vii	i. Cor. xv.
f	iii. No.	ii	ii	viii	iii	ix	xvi
g	iii. No.	iii	iii	x	iiii	ii. Ecd. i	ii. Cor.
a	iiii. No	iiii	iiii	ii. Ecd. ii	v	iii	ii
b	Nonas.	v	v	iiii	vi	v	iii
c	viii. Id.	vi	vi	vi	vii	viii	iiii
d	vii. Id.	vii	vii	viii	viii	ix	v
e	vi. Id.	viii	viii	x	ix	xi	vi
f	v. Id.	ix	ix	xii	x	xiii	vii
g	iiii. Id.	x	x	Hester. i.	xi	Hester. ii	viii
a	iii. Id.	xi	Barua. apo.	iii	Act. xiiii.	iiii	Actes. xv
b	iiii. Id.	xii	xii	v	Mar. xii	vi	ii. Cor. ix
c	Idus.	xiii	xiii	vii	xiii	viii	x
d	xviii. kl.	xiiii	xiiii	ix	xiiii	Job. i	xi
e	xvii. kl.	xv	xv	Job. ii	xv	iii	xii
f	xvi. kl.	xvi	xvi	iiii	xvi	v	xiii
g	xv. kl.	xvii	xvii	vi	Luke. i	vii	Gala. i
a	xiiii. kl.	xviii	xviii	viii	ii	ix	ii
b	xiii. kl.	xix	xix	x	iii	xi	iii
c	xii. kl.	xx	xx	xii	iiii	xiii	iiii
d	xi. kl.	xxi	xxi	xiii	v	xv	v
e	x. kl.	xxii	xxii	xvi	vi	xvii	vi
f	ix. kl.	xxiii	xxiii	xix	vii	xx	Ephe. i
g	viii. kl.	xxiiii	xxiiii	Mal. iii	Math. iii.	Mal. iii	math. xiiii
a	vii. kl.	xxv	xxv	Job. xxi	Luk. viii	Job. xxii	Ephe. ii
b	vi. kl.	xxvi	xxvi	xxiii	ix	xxiiii	xxv
c	v. kl.	xxvii	xxvii	xxvix	x	xxviii	iiii
d	iiii. kl.	xxviii	xxviii	xxix	xi	xxx	v
e	iii. kl.	xxix	S. Peter.	xxxi	Actes. iii	xxxi	Actes. iiii
f	iiii. kl.	xxx	xxx	xxxi	Luk. xii	xxxi	Ephe. vi

July.

July.

Matins.

Evening.

			Psalmes.				
				I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
g	Kalend.	i					
a	vi. No.	ii					
b	v. No.	iii					
c	iiii. No.	iiii					
d	iii. No.	v					
e	ii. No.	vi					
f	No. vi.	vii					
g	viii. No.	viii					
a	ix. No.	ix					
b	viii. No.	x					
c	vii. No.	xi					
d	vi. No.	xii					
e	v. No.	xiii					
f	iiii. No.	xiiii					
g	iii. No.	xv					
a	ii. No.	xvi					
b	i. No.	xvii					
c	vi. Id.	xviii					
d	v. Id.	xix					
e	iiii. Id.	xx					
f	iii. Id.	xxi					
g	ii. Id.	xxii					
a	i. Id.	xxiii					
b	vi. Kl.	xxiv					
c	v. Kl.	xxv					
d	iiii. Kl.	xxvi					
e	iii. Kl.	xxvii					
f	ii. Kl.	xxviii					
g	i. Kl.	xxix					
a	vi. Kl.	xxx					
b	v. Kl.	xxxi					
c	iiii. Kl.	xxxii					
d	iii. Kl.	xxxiii					
e	ii. Kl.	xxxiiii					
f	i. Kl.	xxxv					
g	vi. Id.	xxxvi					
a	v. Id.	xxxvii					
b	iiii. Id.	xxxviii					
c	iii. Id.	xxxix					
d	ii. Id.	xl					
e	i. Id.	xli					
f	vi. Kl.	xlii					
g	v. Kl.	xliiii					
a	iiii. Kl.	xliiii					
b	iii. Kl.	xliiii					
c	ii. Kl.	xliiii					
d	i. Kl.	xliiii					
e	vi. Id.	xliiii					
f	v. Id.	xliiii					
g	iiii. Id.	xliiii					
a	iii. Id.	xliiii					
b	ii. Id.	xliiii					
c	i. Id.	xliiii					
d	vi. Kl.	xliiii					
e	v. Kl.	xliiii					
f	iiii. Kl.	xliiii					
g	iii. Kl.	xliiii					
a	ii. Kl.	xliiii					
b	i. Kl.	xliiii					
c	vi. Id.	xliiii					
d	v. Id.	xliiii					
e	iiii. Id.	xliiii					
f	iii. Id.	xliiii					
g	ii. Id.	xliiii					
a	i. Id.	xliiii					
b	vi. Kl.	xliiii					
c	v. Kl.	xliiii					
d	iiii. Kl.	xliiii					
e	iii. Kl.	xliiii					
f	ii. Kl.	xliiii					
g	i. Kl.	xliiii					
a	vi. Id.	xliiii					
b	v. Id.	xliiii					
c	iiii. Id.	xliiii					
d	iii. Id.	xliiii					
e	ii. Id.	xliiii					
f	i. Id.	xliiii					
g	vi. Kl.	xliiii					
a	v. Kl.	xliiii					
b	iiii. Kl.	xliiii					
c	iii. Kl.	xliiii					
d	ii. Kl.	xliiii					
e	i. Kl.	xliiii					
f	vi. Id.	xliiii					
g	v. Id.	xliiii					
a	iiii. Id.	xliiii					
b	iii. Id.	xliiii					
c	ii. Id.	xliiii					
d	i. Id.	xliiii					
e	vi. Kl.	xliiii					
f	v. Kl.	xliiii					
g	iiii. Kl.	xliiii					
a	iii. Kl.	xliiii					
b	ii. Kl.	xliiii					
c	i. Kl.	xliiii					
d	vi. Id.	xliiii					
e	v. Id.	xliiii					
f	iiii. Id.	xliiii					
g	iii. Id.	xliiii					
a	ii. Id.	xliiii					
b	i. Id.	xliiii					

August.

August.			Matins.		Evening.	
			Psalmes.			
				i. Lesson.	ii. Lesson.	iii. Lesson.
c	Calend.	i		Jere. xli	John. xx	Jere. xlii
d	iii. No.	ii		xlii	xxi	xxv
e	ii. No.	iii		xli	Actes. i.	xxvi
f	Idus. No.	iiii		xlii	ii	xxvii
g	Idus.	v		xx	iii	xxviii
a	vi. Id.	vi		xlii	iiii	xxix
b	vii. Id.	vii		xlii	v	xxx
c	vi. Id.	viii		xxvi	vi	xxxi
d	v. Id.	ix		xxviii	vii	xxxii
e	iiii. Id.	x		xxx	viii	xxxiii
f	iii. Id.	xi		xxxii	ix	xxxiiii
g	Idus. Id.	xii		xxxiii	x	xxxv
a	Idus.	xiii		xxxvi	xi	xxxvi
b	xix. kl.	xiiii		xxxviii	xii	xxxvii
c	xxiii. kl.	xv		xl	xiii	xxxviii
d	xxii. kl.	xvi		xli	xiiii	xxxix
e	xxi. kl.	xvii		xlii	xv	xl
f	xx. kl.	xviii		xlii	xvi	xli
g	xviii. kl.	xix		xlii	xvii	xlii
a	xvii. kl.	xx		li	xviii	xlii
b	xvi. kl.	xxi		Lamēt. i.	xix	Lamēt. ii
c	xi. kl.	xxii		lii	xx	lii
d	x. kl.	xxiii		b	xxi	Ezech. ii
e	ix. kl.	xxiiii	Sact. apost.	Ezech. iii	xxii	vi
f	viii. kl.	xxv		vii	xxiii	xlii
g	vii. kl.	xxvi		xlii	xxiiii	xxvii
a	vi. kl.	xxvii		xxviii	xxv	xxviii
b	v. kl.	xxviii		Dani. i	xxvi	Dani. ii
c	iiii. kl.	xxix		lii	xxvii	lii
d	iii. kl.	xxx		b	xxviii	vi
e	Idus. kl.	xxxi		vii	xxix	lii

September.

September.

Matins.

Evening.

Psalmes.

I. Lesson.

II. Lesson.

I. Lesson.

II. Lesson.

f	Kalend.	i		i	Dani. ix	Mach. ii	Dani. x
g	liii. No.	ii		ii	x	liii	Roma. ii
a	lii. No.	lii		lii	xlii	liii	liii
b	Idus. No	liii		liii	Ose. i	b	Ose. ii. lii
c	Nonas.	b		b	liii	b	b
d	viii. Id.	bi		bi	bii	bii	bii
e	vii. Id.	bii		bii	ix	bii	bii
f	vi. Id.	biii		biii	x	ix	biii
g	v. Id.	ix		ix	xlii	x	ix
a	liii. Id.	x		x	Joel. i	x	x
b	lii. Id.	xi		xi	lii	xi	xi
c	Idus. Id	xii		xii	Amos. ii	xlii	xlii
d	Idus.	xlii		xlii	liii	xliii	xlii
e	xviii. kl.	xliii		xliii	b	xliii	xliii
f	xvii. kl.	xv		xv	bii	xv	xv
g	xvi. kl.	xvi		xvi	Abdias i	xvi	xvi
a	xv. kl.	xvii		xvii	Jon. ii. lii	xvii	xvii
b	xiiii. kl.	xviii		xviii	Miche. i	xix	xviii
c	xiii. kl.	xix		xix	lii	xx	xix
d	xii. kl.	xx		xx	b	xxi	xx
e	xi. kl.	xxi	Barthewe.	xxi	bii	xxii	xxi
f	x. kl.	xxii		xxii	Naum. ii	xxiii	xxii
g	ix. kl.	xxiii		xxiii	Abacuc. i	xxiiii	xxiii
a	viii. kl.	xxiiii		xxiiii	lii	xxv	xxiiii
b	vii. kl.	xxv		xxv	Soph. ii	xxvi	xxv
c	vi. kl.	xxvi		xxvi	Agge. i	xxvii	xxvi
d	v. kl.	xxvii		xxvii	Zacha. i	xxviii	xxvii
e	iiii. kl.	xxviii		xxviii	lii. b	xxix	xxviii
f	iii. kl.	xxix	Michael.	xxix	bii	li	xxix
g	Idus. kl.	xxx		xxx	ix	lii	xxx

October.

October.			Matins.		Evensong.		
			Psalmes.				
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
A	Kalend.	i		zach. xi	Mar. iiii	zach. xii	i. Cor. xvi
b	vi. No.	ii		xiii	b	xiii	ii. Cor. i
c	v. No.	iii		Mala. i	vi	Mala. ii	ii
d	iiii. No.	iiii		iii	vii	iii	iii
e	iii. No.	v		Coby. i	viii	Coby. ii	iiii
f	viid. No.	vi		ix	ix	ix	v
g	Nonas.	vii		x	x	vi	vii
A	viii. Id.	viii		x	xi	viii	viii
b	vii. Id.	ix		ix	xii	x	viii
c	vi. Id.	x		xi	xiii	xi	ix
d	v. Id.	xi		xii	xiii	xiii	x
e	iiii. Id.	xii		Judith. i	xv	Judith. ii	xi
f	iii. Id.	xiii		iii	xvi	iii	xii
g	viid. Id.	xiiii		v	Lu. vi. i	vi	xiii
A	Idus	xv		vii	di. i	viii	Gala. i
b	xviii. kl.	xvi		ix	ii	x	ii
c	xvii. kl.	xvii		xi	iii	xii	iii
d	xvi. kl.	xviii	Luc. Euan.	xiii	iiii	xiii	iiii
e	xv. kl.	xix		xv	v	xvi	v
f	xiiii. kl.	xx		Sap. i	vi	Sap. ii	vii
g	xiii. kl.	xxi		iii	vii	iii	Ephe. i
A	xi. kl.	xxii		v	viii	vi	ii
b	x. kl.	xxiii		vii	ix	viii	iii
c	ix. kl.	xxiiii		ix	x	x	iiii
d	viii. kl.	xxv		xi	xi	xii	v
e	vii. kl.	xxvi		xiii	xii	xiii	vii
f	vi. kl.	xxvii		xv	xiii	xvi	Philp. i
g	v. kl.	xxviii	St. and Ju.	xvii	xiiii	xviii	ii
A	iiii. kl.	xxix		xix	xv	Eccl. i	iii
b	iii. kl.	xxx		Eccl. ii.	xvi	iii	iiii
c	viid. kl.	xxxi.		iiii	xvii	v	Colos. i

Nouembre.

Nouembre.			Matins.		Euenfong.	
			Psalmes.			

December

December.			Latin.		Evensong.	
			Psalmes.	i. Lesson.	ii. Lesson.	iii. Lesson.
f	Kalend.	i		Esai. vii.	Actes. ii	Esai. viii
g	iii. No.	ii		ix	iii	viii
a	iii. No.	iii		xi	iiii	ix
b	iiid. No.	iiii		xiii	v	x
c	Nonas.	v		xv	vi	xi
d	viii. Id.	vi		xvii	di. viii	xii
e	vii. Id.	vii		xix	di. viii	xiii
f	vi. Id.	viii		xxi	viii	Jacob. i
g	v. Id.	ix		xxiii	ix	ii
a	iiii. Id.	x		xxv	x	iii
b	iii. Id.	xi		xxvii	xi	iiii
c	iiid. Id.	xii		xxix	xii	v
d	Idus.	xiii		xxxi	xiii	i. Peter. i
e	xix. kl.	xiiii		xxxiii	xiiii	ii
f	xviii. kl.	xv		xxxv	xv	iii
g	xvii. kl.	xvi		xxxvii	xvi	iiii
a	xvi. kl.	xvii		xl	xvii	v
b	xv. kl.	xviii		xlii	xviii	i. Peter. i
c	xiiii. kl.	xix		xliiii	xix	ii
d	xiii. kl.	xx		xlvi	xx	iii
e	xii. kl.	xxi	Tho. Apost.	xlviii	xxi	i. John. i
f	xi. kl.	xxii		l	xxii	ii
g	x. kl.	xxiii		lii	xxiii	iii
a	ix. kl.	xxiiii		liiii	xxiiii	iiii
b	viii. kl.	xxv	Matth. dñi.	Esai. ix	Matth. i	Esai. vii
c	vii. kl.	xxvi	Stephan.	lv	act. vi. viii	Tit. iii
d	vi. kl.	xxvii	John. Euan.	lvii	Apo. i	Actes. viii
e	v. kl.	xxviii	Innocen.	lviii	Acte. xv	i. John. v
f	iiii. kl.	xxix		Esai. lxi	xxvi	ii. John. i
g	iii. kl.	xxx		lxiii	xxvii	iii. John. i
a	iiid. kl.	xxxi		lxv	xxviii	Jude. i

AN ORDRE

for Mattyns dayly through
the yere.

The priest beeyng in the quire, shall begynne with a loude
voyce the Lordes prayer, called the Pater noster.



OUR father whiche art in heauen, hal-
lowed be thy name. Thy kingdome come.
Thy will be done in earth, as it is in hea-
uen. Geue vs this daye oure dayly bread.
And forgiue vs our trespases, as we for-
giue them that trespasse agaynst vs. And
leade vs not into temptacion. But deli-
uer vs from euill. Amen.

Then lykewyse he shall saye.

O Lord open thou my lippes.

Answer.

And my mouth shall shewe furth thy prayse.

Priest.

O God, make spede to saue me.

Answer.

O Lord, make haste to helpe me.

Priest.

Glozy be to the father, and to the sonne: & to the holy gost.
As it was in the begynnyng, is now, and euer shall be:
worlde without ende. Amen.

Prayse ye the Lord.

And from Easter to Trinitie Sunday.

Alleluya.

Then shall be sayed oʒ song without any inuitatoʒe this
psalme. Venite exultemus, &c. in Englishe, as foloweth.



Come, let vs syng vnto the Lord: let vs hartely re- psal. xcvi.
ioyce in the strength of our saluacion.

Let vs come before his presence with thanks
geuing: and shewe our selfe glad in hym with psalmes.

For the Lord is a great God: and a great kyng aboue
all Gods.

In his hande are all the cornes of the earth: and the
strength of the hilles is his also.

A. i.

The

Mattyns.

The sea is his, and he made it : and his handes prepared the drye lande.

O come, let vs wurshyp and fall downe: and knele before the Lorde our maker.

For he is (the Lorde) our God: and we are the people of his pasture, and the shepe of his handes.

To daye, yf ye will heare his voyce, harden not youre heartes: as in the prouocation, and as in the day of temptation in the wilderness.

When your fathers tempted me: proued me, and sawe my workes.

Fourty yeres long was I greued with this generation, and sayed: it is a people that doe erre in theyr heartes, for they haue not knowen my wayes.

Vnto whom I swaie in my wrathe: that they should not entre into my rest.

Glozy be to the father, & to the sonne: and to the holy gost.

As it was in the begynnyng, is now, and euer shall be: worlde without ende. Amen.

Then shall folowe certayne Psalmes in ordre as they been appoynted in a table made for that purpose, excepte there be proper Psalmes appoynted for that day. And at the ende of euery Psalme throughout the yere, and lyke wyse in the ende of Benedictus, Benedicite, Magnificat, and Nunc dimittis shall be repeated:

Glozy be to the father, and to the sonne. &c.

Then shall be read .ii. lessons distinctly with a loude voyce, that the people may heare. The firste of the olde testamente, the seconde of the newe. Lyke as they be appoynted by the Kalender, excepte there be proper lessons assigned for that day: The minister that readeth the lesson, standing and turning hym so as he may best be heard of all suche as be present. And before euery lesson, the minister shall saye thus. The firste, seconde. .iii. or. .iiii. Chapter of Genesis, or Exodus, Matthewe, Marke, or other lyke as is appoynted in the Kalender. And in the ende of euery Chapter he shall saye.

There endeth suche a Chapter of suche a booke.

And (to the ende the people maye the better heare) in suche places where they doe syng, there shall the lessons bee song in a playne tune after the maner of distincte reading: and lyke wyse the Epistle and Gospell,

After

And after the fyrste lesson shall folowe Te deum laudamus in Englyshe, dayly throughout the yere, excepte in Lente, all the whiche tyme in the place of Te deum shall be bled Benedicite omnia opera Domini Domino, in Englyshe as foloweth.

Te deum laudamus.



W e prayse thee, O God, we knowlage thee to be the Lorde.

All the earth doeth wurshippe thee, the father everlasting.

To thee all Angels crye a loude, the heuens and all the powers therein.

To the Cherubin, and Seraphin continually doe crye.

Holy, holy, holy, Lorde God of Sabaoth.

Heauen and earth are replenished with the maiestie of thy glory.

The glorious companye of the Apostles, prayse thee.

The goodly felowship of the Prophetes, prayse thee.

The noble armie of Martyrs prayse thee.

The holy Church throughout all the worlde dooeth knowlage thee.

The father of an infinite maiestie.

Thy honourable, true, and onely sonne.

The holy gost also beyng the comforter.

Thou art the kyng of glory, O Christe.

Thou art the everlastyng sonne of the father.

When thou tookest vpon thee to deliuer manne, thou dyddest not abhorre the virgins wombe.

When thou haddest ouercomed the Charpenes of death, thou dyddest open the kyngdome of heauen to all beleuers.

Thou syttest on the ryghthande of God, in the glorye of the father.

We beleue that thou shalt come to be our iudge.

We therefore pray thee helpe thy seruautes, whome thou haste redemed with thy precious blood.

Make them to be nombred with thy sainctes, in glorye everlasting.

O Lorde, saue thy people, and blesse thyne heritage.

Gouerne them, and lifte them vp for ever.

Mattyns.

Daye by daye we magnifye thee.

And we wurshyp thy name ever worlde without ende.

Cloughsafe, O Lorde, to kepe vs this daye without synne.

O Lorde, haue mercy vpon vs : haue mercye vpon vs.

O Lorde, let thy mercy lyghten vpon vs: as oure trust is in thee.

O Lorde, in thee haue I trusted : let me neuer bee confounded.

Benedicite omnia opera domini domino.



All ye workes of the Lorde, speake good of the Lorde: praise hym, & set hym vp for euer.

O ye Angels of the Lorde, speake good of the Lorde: prayse hym, & set hym vp for euer.

O ye heauens, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye waters that be aboue the firmamente, speake good of the Lorde: prayse hym, and set hym vp for euer.

O all ye powers of the Lorde, speake good of the Lorde: prayse him, and set him vp for euer.

O ye Sunne and Moone, speake good of the Lorde: prayse him, and set him vp for euer.

O ye starres of heauen, speake good of the Lorde: prayse him, and set him vp for euer.

O ye showers and dewe, speake good of the Lorde: prayse him, and set him vp for euer.

O ye wyndes of God, speake good of the Lorde : prayse him, and set him vp for euer.

O ye fyre and heate, prayse ye the Lorde : prayse him, and set him vp for euer.

O ye winter and summer, speake good of the Lorde: prayse him, and set him vp for euer.

O ye dewes and frostes, speake good of the Lorde : prayse him, and set him vp for euer.

O ye frost and colde, speake good of the Lorde : prayse him, and set him vp for euer.

O ye yse and snowe, speake good of the Lorde : prayse him, and set him vp for euer,

O ye nyghtes and dayes, speake good of the Lorde: prayse him, and set hym vp for euer.

O ye lyght and darkenesse, speake good of the Lorde: prayse

praise hym, and set hym vp for ever.

O ye lightenynges and cloudes, speake good of the
Lorde: praise hym, and set hym vp for ever.

O let the earth speake good of the Lorde: yea, let it
praise hym, and set hym vp for ever.

O ye mountaynes and hilles, speake good of the Lorde:
praise hym, and set hym vp for ever.

O all ye grene thinges vpon the earth, speake good of the
Lorde: praise hym and set hym vp for ever.

O ye welles, speake good of the Lorde: praise hym, and
set hym vp for ever.

O ye seas and floudes, speake good of the Lorde: praise
hym, and set hym vp for ever.

O ye whales, and all that moue in the waters, speake
good of the Lorde: praise hym, and set hym vp for ever.

O all ye foules of the ayre, speake good of the Lorde:
praise hym, and set hym vp for ever.

O all ye beastes and cattell, speake ye good of the Lorde:
praise hym, and set hym vp for ever.

O ye children of men, speake good of the Lorde: praise
hym, and set hym vp for ever.

O let Israel speake good of the Lorde: praise hym, and
set hym vp for ever.

O ye priestes of the Lorde, speake of good the Lorde:
praise hym, and set hym vp for ever.

O ye seruautes of the Lorde, speake good of the Lorde:
praise hym, and set hym vp for ever.

O ye spirites and soules of the righteous, speake good of
the Lorde: praise hym, and set hym vp for ever.

O ye holy and humble menne of heart, speake ye good of
the Lorde: praise hym, and set hym vp for ever.

O Ananias, Azarias, and Misael, speake ye good of the
Lorde: praise hym, and set hym vp for ever.

Glorie be to the father, and to the sonne. &c.

As it was in the begynnyng, is now, &c.

And after the second lesson throughout the whole yere, shalbe
bled Benedictus dominus deus Israel, &c. in Englishe as foloweth.



Blessed be the Lorde God of Israel: for he hath vi-
sited and redeemed his people.

And hath lyfted vp an horne of saluacion to vs;
in the house of his seruaunte Dauid.

Benedictus.
Luc. 1.

Gattyns.

As he spake by the mouth of his holy Prophetes: which
haue been sence the worlde began.

That we should be saued from oure enemyes: and from
the handes of all that hate vs.

To performe the othe promysed to oure fathers: and
to remembre his holy couenaunt.

To performe the mercy whiche he sware to oure father
Abraham: that he would geue vs.

That we beeyng delyuered out of the handes of oure e-
nemies: might serue him without feare.

In holynesse and righteousnes before him: all the dayes
of our lyfe.

And thou chyld, shalt be called the prophete of the high-
est: for thou shalt goe before the face of the Lorde, to pre-
pare his wayes.

To geue knowlege of saluacion vnto his people: for the
remission of theyr synnes.

Through the tendre mercye of oure God: whereby the
daye spring from an high hath visited vs.

To geue light to them that sitte in darkenes, & in the sha-
dowe of death, and to guide our feete into the way of peace.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c.

Then shalbe sayed dayly through the yere, the prayers fo-
lowyng, as well at Euen song as at Gattyns, all deuoutly
kneling.

Lorde haue mercy vpon vs. Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.

Then the minister shall say the Credo and the Lordes prayer
in Englishe, with a loude voyce. &c.

Answer.

But delyuer vs from euyll. Amen.

Priest.

O Lorde shewe thy mercy vpon vs.

Answer.

And graunte vs thy saluacion.

Priest.

O Lorde saue the kyng.

Answer.

And mercifully heare vs, when we call vpon thee.

Priest.

Indue

Indue thy ministers with righteousness.

Answer.

And make thy chosen people ioyfull.

Priest.

O Lorde saue thy people.

Answer.

And blesse thyne inheritance.

Priest.

Geue peace in our tyme, O Lorde.

Answer.

Because there is none other that fighteth for vs, but only thou, O God.

Priest.

O God, make cleane our hearte within vs.

Answer.

And take not thyne holy spirite from vs.

Priest.

The Lorde be with you.

Answer.

And with thy spirite.

¶ Then shall dayly folowe three Collectes. The firste of the daye, which shalbe the same that is appointed at the Communion. The seconde for peace. The third for grace to lyue well. And the two laste Collectes shall neuer alter, but daylye be sayed at Prayers throughout all the yere, as foloweth. The priest standyng vp, and sayyng.

Let vs praye.

¶ Then the Collect of the daye.

¶ The second Collect: for peace.

O God, which art author of peace, & louer of concorde, in knowledge of whom standeth our eternall lyfe, whose seruice is perfecte fredome: defende vs thy humble seruauntes, in all assaultes of our enemyes, that we surely trustyng in thy defence, may not feare the power of any aduersaries: through the myght of Iesu Christe our Lorde. Amen.

¶ The third Collect: for grace.

O Lorde our heauenly father, almyghtye and euerlyuyng God, whiche haste safely brought vs to the begynnyng of this day: defend vs in the same with thy mighty power, & graunt that this day we fall into no synne, neyther runne into any kinde of daunger, but that all our doynges may be ordred by thy gouernance, to doe alwayes that is righteous in thy sight: through Iesus Christe our Lorde. Amen.

A. III.

An

AN ORDRE

for Euenſong through-
out the yere.

The priest ſhall ſaye.

OVRE FATHER. &c.

Then lyke wyſe he ſhall ſaye.

O God make ſpede to ſaue me.

Answer.

O Lorde make haſte to helpe me.

Prieſt.

Glozy be to the father, & to the ſonne: and to the holy goſte.

As it was in the beginnyng, is now, and euer ſhall be:
worlde without ende. Amen. Praise ye the Lorde.

And from Eaſter to Trinitie Sunday.

Alleluia.

As beſore is appoynted at Matting.

Then pſalmes in ordre as they be appoynted in the Table
for pſalmes, except there be propre pſalmes appoynted for
that daye. Then a leſſon of the olde testamente, as it is ap-
poynted lyke wyſe in the kalender, excepte there be proper
leſſones appoynted for that daye. After that (*Magnificat anima
mea Dominum*) in Engliſhe, as foloweth.

*Magnificat
Inc. 10*

My ſoule doeth magnifie the Lorde.
And my ſpिरितe hath reioyced in God my ſauoure.
For he hath regarded the lowlineſſe, of his hand-
mayden.

For beholde, from henceforth all generacions ſhall call
me bleſſed.

For he that is mightie hath magnified me : and holy
is his name.

And his mercy is on them that feare hym : throughout
all generacions.

He hath ſhewed ſtrength with his arme: he hath ſcate-
red the proude in the imagination of theyr heartes.

He hath put downe the mightie from theyr ſeate : and
hath exalted the humble and meke.

He hath fylled the hungry, with good thynges : and the
ryche

ryche he hath ſent emptie awaye.

He remembryng his mercede, hath holpen his ſeruaunte
Iſrael: as he promyſed to oure fathers, Abraham and his
ſeede for euer.

Gloꝛy be to the father, and to the ſonne. &c.

As it was in the begynnyng, is nowe. &c.

Then a leſſon of the newe teſtamente. And after that (*Domine
dimittis ſeruum tuum*) in Engliſhe as foloweth.



Orde, nowe letteſt thou thy ſeruaunte departe in
peace: accordyng to thy worde.

For myne eyes haue ſeen thy ſaluacion.

whiche thou haſte prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glo-
ry of thy people Iſrael.

Gloꝛy be to the father, & to the ſonne: and to the holy goſt.

As it was in the begynnyng, is nowe, and euer ſhall be:
worlde without ende. Amen.

Then the ſuffrages before aſſigned at Mattyns, the clerkes
kneling lykewyſe, with three Collectes. Firſte of the daye:
Second of peace: Thirde for ayde agaynſte all perilles, as
here foloweth. Whiche. ii. laſte Collectes ſhall be dayly ſayd
at Euenſong without alteration.

The ſecond Collect at Euenſong.



God, from whome all holy deſyres, all good coun-
ſayles, and all iuſt workes, doe procede: Geue vnto
thy ſeruauntes that peace, whiche the worlde can-
not geue, that both our heartes maye be ſette to obey thy
commaundementes, and alſo that by thee, we beyng defen-
ded from the feare of our enemyes, may paſſe oure tyme in
reſt and quietneſſe: throughe the merites of Jeſu Chyiſt our
ſauour. Amen.

The thirde Collect for ayde againſt all perils.



Yghten our darkeneſſe we beſeche thee, O Lorde,
and by thy great mercy defende vs from all perils
and daungers of this night, for the loue of thy
onely ſonne our ſauour Jeſu Chyiſte. Amen.

¶

In the feastes of Christmas, Theophanie, Easter, Theascencion, Pentecost,
and vpon Trinitie Sunday, shall be song or sayed immediately
after Benedictus, this confession of our christian fayth.

Quicumque
vult, &c.

Who soeuer will be saued: before all thynges it is ne-
cessarie that he holde the Catholyke fayth.
Whiche fayth, excepte euery one doe kepe holy and
vndefiled: without doubt he shall peryshe everlastyngly.

And the Catholyke fayth is this: that we worshippe one
God in Trinitie, and Trinitie in vnitie.

Neyther confoundyng the persones: nor deuydyng the
substaunce.

For there is one person of the father, another of the
sonne: and an other of the holy gost.

But the Godhead of the father, of the sonne, and of the
holy gost, is all one: the glory equall, the maiestie coeternall.

Suche as the father is, suche is the sonne: and suche is
the holy gost.

The father vncreate, the sonne vncreate: and the holy
gost vncreate.

The father incomprehensible, the sonne incomprehen-
sible: and the holy gost incomprehensible.

The father eternall, the sonne eternall: and the holy gost
eternall.

And yet they are not thre eternalles: but one eternall.

As also there be not thre incomprehensibles, nor thre
vncreated: but one vncreated, and one incomprehensible.

So lyke wyse, the father is almightie: the sonne almygh-
tie, and the holy gost almightie.

And yet are they not thre almighties: but one almightie.

So the father is God, the sonne God: and the holy gost
God.

And yet are they not thre Gods: but one God.

So lyke wyse the father is Lorde, the sonne Lorde: and
the holy gost Lorde.

And yet not thre Lordes: but one Lorde.

For lyke as we be compelled by thy christian veritie: to ac-
knowledge euery person by hymselfe to bee God and Lorde:

So are we forbidden by the Catholyke religion: to saye
there be thre Gods, or thre Lordes.

The father is made of none: neyther created nor begotten.

The sonne is of the father alone: not made nor crea-
ted, but

ed, but begotten.

The holy gost is of the father and of the sonne: neyther made noz created, noz begotten, but proceeding.

So there is one father, not three fathers, one sonne, not three sonnes: one holy gost, not three holy gostes.

And in this trinitie, none is afore noz after other: none is greater noz lesse then other.

But the whole three persons: be coeternall together and coequall.

So that in all thynges, as it is aforesayed: the vnitie in trinitie, and the trinitie in vnitie, is to be wurshypped.

He therfore that will be saued: must thus thynke of the trinitie.

Furthermore, it is necessarie to everlastyng saluacion: that he also beleue ryghtly in the incarnation of our Lorde Jesu Chyste.

For the right fayth is, that we beleue & confesse: that our Lorde Jesus Chyste, the sonne of God, is God and man.

God of the substance of the father, begotten before the worldes: and man of the substance of his mother, borne in the worlde.

Perfecte God and perfecte manne: of a reasonable soule, and humayne fleshe subsisting.

Equall to the father as touchyng his Godhead: and inferior to the father touchyng his manhode.

who although he be God and manne: yet he is not two, but one Chyste.

One, not by conuersion of the Godhead into fleshe: but by taking of the manhode into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and fleshe is one manne: So God and manne is one Chyste.

who suffered for our saluacion: descended into hell, rose agayne the thirde daye from the dead.

He ascended into heauen, he sitteth on the ryghthande of the father, God almightie: from whence he shall come to iudge the quicke and dead.

At whose comyng all men shall rylse agayne with theyr bodyes: and shall geue accompte of theyr owne workes.

And

And they that haue done good, shall goe into lyfe ever-
lastyng: and they that haue done euyl, into everlasting fyre.

This is the Catholyke fayth: whiche excepte a manne
beleue faythfully, he cannot be saued.

Glozy be to the father, and to the sonne: & to the holy gost.
As it was in the begynnyng, is now, and ever shall be,
worlde without ende. Amen.

¶ THVS EN ¶

deeth the ordre of Mattyns and
Euen song through
the whole yere.



THE INTROITES

fo. bl.

Collectes, Epistles, and Gospels, to bee bled at
the celebration of the Lordes supper, and
holy Communion, through the yeare:
with proper Psalmes, and lessons
for diuers feastes
and dayes.

The first Sonday in Aduente.

Blessed is that manne that hath not walked Beatus vii.
psal. l.
in the counsaile of the vngodly: nor stande in
the waye of sinners, and hath not sitte in the
seate of the skornefull.
But his delight is in the lawe of the Lord:
and in his lawe will he exercise himselfe daye
and night.

And he shall be lyke a tree planted by the water syde:
that will bring forth his fruite in due season.

His leafe also shall not wither: and looke whatsoener
he doeth, it shall prosper.

As for the vngodly, it is not so with them: but they are
lyke the chaffe, whiche the wynde skattereth awaye (from
the face of the earth.)

Therefore the vngodly shall not bee able to stande in the
iudgement: neither the synners in the congregation of the
righteous.

But the Lord knoweth the waye of the righteous: and
the waye of the vngodly shall peryshe.

Glozy be to the father, & to the sonne: and to the holy gost.

As it was in the begynnyng, is now, and euer shall be:
worlde without ende. Amen.

And so must every Introite be ended.

Let vs praye.

The Collect.

Almightie God, geue vs grace, that we maye caste
away the workes of darkenes, and put vpon vs the
armour of light, now in the time of this mortal lyfe,
(in

At the Communion.

(in the which thy sonne Iesus Christe came to visite vs in great humilitie) that in the last daye, when he shall come again in his glorious maiestie, to iudge both the quicke and the dead: we maye ryse to the lyfe immortall, through hym, who liueth and reigneth with thee and the holy gost, nowe and euer. Amen.

The Epistle.

Rom. xlii.



we nothyng to any man but this, that ye loue one another. For he that loueth an other, fulfilleth the lawe. For these commaundementes: Thou shalt not commit adultrye: Thou shalt not kyll: Thou shalt not steale: Thou shalt beare no false witnesse: Thou shalt not lust: and so forth (yf there be any other commaundemente) it is al comprehended in this saying: namely, loue thy neyghbor as thy selfe. Loue hurteth not his neyghbor: therfore is loue the fulfilling of the lawe. This also, we knowe the season, howe that it is tyme that we should now awake out of slepe, for nowe is oure saluacion nerer, then when we beleued. The night is passed, the day is come nye: let vs therfore cast away the dedes of darkenes, and let vs put on the armoure of light. Let vs walke honestlye, as it were in the day light: not in eating and drunkyng, neyther in chambouring and wantonnes, neyther in stryfe and enuying: but put ye on the Lorde Iesus Christe. And make not prouision for the fleshe, to fulfill the lustes of it.

The Gospell.

Matth. xxi.



And when they drewe nigh to Ierusalem, & were come to Bethphage vnto Mount Oliuete, then sent Iesus two disciples, saying vnto them: Goe into the towne that lyeth ouer agaynst you, and anone ye shall fynde an Asse bound, and a Colte with her, looce them and bryng them vnto me. And yf any manne saye ought vnto you, saye ye, the Lorde hath neede of them: and straight waye he will lette them goe. All this was done that it myght bee fulfilled, whiche was spoken by the Prophete, saying: Tell ye the daughter of Sion, beholde, thy kyng commeth vnto thee meeke, sytting vpon

Upon an Ass and a colte, the foale of the Ass bled to the
 yoke. The disciples wente and dyd as Jesus commaunded
 them, and brought the Ass and the colte, and put on them
 theyr clothes, and set him thereon. And many of the people
 tored theyr garmentes in the way. Other cut downe braun-
 ches from the trees, and strawed them in the waye. More-
 over the people that wente before, and they that came af-
 ter cryed, saying: *Hosanna* to the sonne of David: Blessed is he
 that cummeth in the name of the Lorde: *Hosanna* in the high-
 est. And when he was come to Jerusalem, all the citie was
 moued, saying: who is this: And the people sayed: this is
 Jesus the prophete of Nazareth, a citie of Galile. And Je-
 sus went into the temple of God, and cast out all them that
 solde and bought in the temple, and ouerthrewe the tables
 of the money chaungers, and the seates of them that solde
 doves: and sayd vnto them: It is written: My house shalbe
 called the house of prayer, but ye haue made it a denne of
 theues.

The seconde Sunday.

When I was in trouble, I called vpon the Lord: and
 he heard me. *Ad dominum cum tribula-*
ret, psal. cxxx.
 Deliuere my soule, O Lord, from lying lippes: and
 from a decelptfull tongue.

What rewarde shalbe geuen vnto thee, thou false tongue:
 even mightye & sharpe arrowes, with hote burnyng coales,
 wo is me that I am constrayned to dwell with Mesech:
 and to haue myne habitation among the tentes of Cedar.

My soule hath long dwelte among them: that bee ene-
 mies vnto peace.

I labour for peace, but when I speake vnto them ther-
 of: they make them to battayle.

Glozy be to the father, and to the sonne. *Ec.*

As it was in the begynnyng, is now. *Ec.*

The Collect.

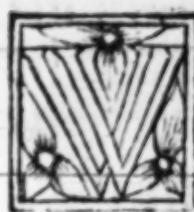
Blessed Lorde, whiche haste caused all holy scrip-
 tures to be written for our learning: graunt vs that
 we maye in suche wyse heare them, reade, marke,
 learne, and inwardly digeste them: that by patience and
 counforte

At the Communion.

counforte of thy holy worde, we maye embrace and euer holde fast the blessed hope of euerlastyng lyfe, whiche thou haste geuen vs in our saunter Iesus Christe.

The Epistle.

Rom. xv.



Whatsceuer thynges are wytten afore tyme, they are witten for our learnyng, that we through patience and counforte of the scriptures, myght haue hope. The God of patience and consolacion, graunte you to be like mynded one towarde another, after the ensaumple of Christe Iesu: that ye all agreyng together, may with one mouth prayse God the father of our Lord Iesus Christ: wherefore receyue ye one another as Christ receyued vs, to the prayse of God. And this I saye, that Iesus Christ was a minister of the circumcision for the trueth of God, to confirme the promisses made vnto the fathers: and that the Gentiles myght prayse God, for his mercy, as it is witten: For this cause I will prayse thee among the Gentiles, and sing vnto thy name. And againe he sayeth: reioyce ye Gentiles with his people. And agayne: prayse the Lorde all ye Gentiles, and laude hym all ye nacions together. And againe Esai sayth: there shalbe the roote of Jesse, and he that shall ryle to reigne ouer the Gentiles: in hym shall the Gentiles trust. The God of hope fyll you with all ioy, and peace in beleuing, that ye may be ryche in hope, through the power of the holy gost.

The Gospell.

Luc. xxi.



Here shalbe signes in the Sunne and in the Moone, and in the starres: and in the earth the people shalbe at their wittes ende, through despayre. The sea and the water shall roare, and mens heartes shall fayle them for feare, & for looking after those thynges which shall come on the earth. For the powers of heaue shall moue. And then shall they see the sonne of man come in a cloude, with power & great glory. When these thynges begynne to come to passe, then looke vp, and lyft vp your heades, for your redemption draweth nye. And he shewed them a symple- tude;

ende: beholde the figtree, & all other trees, when they shoothe forth theyr buddes, ye see and knowe of youre owne selues that summer is then nye at hande. So likewise ye also (when ye see these thinges come to passe) be sure that the kyngdom of God is nye. Verely I say vnto you: this generation shall not passe, till all be fulfilled. Heauen and earth shall passe: but my woordes shall not passe.

The thirde Sunday.

Hear me when I call, O God of my righteousnes: Cum inuoca- rem. psal. lxi. thou hast set me at libertie when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

O ye sonnes of men, howe long wil ye blaspheme myne honour: and haue suche pleasure in vanitie, and seeke after leasynge.

Knowe this also, that the Lorde hath chosen to hymselfe the manne that is godly: when I call vpon the Lorde, he will heare me.

Stand in awe and sinne not: communion with youre owne heart, and in your chamber, and be still.

Offre the sacrifice of righteousnes: and put your trust in the Lorde.

There bee many that will saye: who will shewe vs any good?

Lorde lifte thou vp the light of thy countenaunce vpon vs.

Thou hast put gladnes in myne hearte: sence the tyme that theyr corne and wyne (and oyle) increased.

I will laye me downe in peace and take my rest: for it is thou Lorde onely, that makest me to dwell in safetie.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c.

The Collect.

Lorde, we beseeche thee, geue eare to our prayers, and by thy gracious visitacion, lighten the darckenesse of oure hearte, by our Lorde Jesus Christe.

The.iiii. Sunday in Aduent.

The Epistle.

1. Cor. iiii.



Et a man this wise esteeme vs, even as the ministers of Christe, and stewardestes of the secretes of God. Furthermore it is required of the stewardestes, that a man be found faithfull: with me it is but a very small thyng that I should be iudged of you, eyther of mans iudgement: no I iudge not myne owne selfe, for I knowe nought by my selfe, yet am I not therby iustified. It is the Lorde that iudgeth me. Therfore iudge nothyng before the tyme, vntill the Lorde come, whiche will lighten thinges that are hidde in darkenesse, and open the counsailes of the heartes, and then shall euery man haue prayse of God.

The Gospell.

Math. xi.



When John beeyng in prielson hearde the workes of Christ, he sente two of his disciples, and sayed vnto hym: Art thou he that shall come? or doe we looke for another? Jesus answered and sayed vnto them: Goe, and shewe John agayne, what ye haue hearde and seen. The blynde receiue theyr sight, the lame walke, the Lepers are censed, and the deafe heare, the dead are rayled vp, & the pooze receyue the glad tydynges of the gospell: and happye is he that is not offended by me. And as they departed, Jesus began to saye vnto the people concernyng John: what went ye out into the wildernes to see? A reede that is shaken with the winde? or what wente ye out for to see? A man clothed in softe rayment: beholde, they that weare softe clothyng, are in kynges houses. But what wente ye out for to see? a Prophete: verely I saye vnto you, and more then a Prophete. For this is he of whome it is written: beholde, I sende my messenger before thy face, which shall prepare thy waye before thee.

The.iiii. Sunday.

Verba mea
aur bus.
psal. v.



Under my wordes, O Lorde: consider my meditation.
O harken thou vnto the voyce of my calling, my kyng and my God: for vnto thee wyll I make my prayer.

At the Communion.

Fol. r.

My voyce shalt thou heare betymes, O Lorde: early in the morning wyll I directe my prayer vnto thee, and wyll looke vp.

For thou art the God that hath no pleasure in wickednes: neyther shall any euill dwell with thee.

Suche as bee foolyshe shall not stande in thy syght: for thou hatest all them that worke vanitie.

Thou shalt destroy them that speake leasynge: the Lorde will abhorre both the bloud thirstie, and deceiptfull manne.

But as for me, I will come into thy house: even vpon the multitude of thy mercy: and in thy feare wyll I worship towarde thy holy temple.

Leade me, O Lorde, in thy ryghteousnesse, because of myne enemies: make thy waye playne before my face.

For there is no faythfulnesse in his mouth: they in ward partes are very wickednes.

They throte is an open sepulchre: they flatter with theyr tongue.

Destroye thou them, O God, let them perishe through theyr owne imaginacions: caste them out in the multitude of theyr vngodlynnes, for they haue rebelled agaynst thee.

And let all them that put theyr trust in thee reioyce: they shal euer be getting of thanks because thou defendest them, they that loue thy name shalbe ioyfull in thee.

For thou Lorde wilt geue thy blessing vnto the ryghteous: and with thy fauourable kyndenes wilt thou defend him, as with a shelde.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c.

The Collect.

Lorde rayse vp (we praye thee) thy power, and come among vs, and with great myght succor vs: that where as through our synnes and wickednes we be sore lette and hyndred, thy bountifull grace and mercy, through the satisfaction of thy sonne our Lorde, maye spedely delyuer vs: to whome with thee, and the holy goste, be honoz and glozy worlde without ende.

The Epistle.

W. ii.

Reioyce

On Christmas day.

Philip. iiii.



Gioyce in the Lorde alwaye, and agayne I say, reioyce. Let your softenes bee knowne vnto all men: the Lorde is euen at hande. Be carefull for nothyng: but in all prayer and supplicacion let your petitions be manyfest vnto God, with ge- uing of thankes. And the peace of God (whiche passeth all vnderstandyng) kepe youre heartes and myndes, through Christe Jesu.

The Gospell.

John. i.



This is the recorde of John: when the Jewes sente priestes and Levites from Jerusalem, to aske hym: what art thou? And he confessed and denyed not, and sayed playnly: I am not Christe. And they asked hym: what then: art thou helias: and he sayeth: I am not. Art thou that Prophete: & he answered, no. Then sayed they vnto hym: what art thou, that we maye geue an answer vnto them that sente vs: what sayeste thou of thy selfe: he sayed: I am the voyce of a cryer in the wilderness: make straight the way of the Lorde, as sayde the Prophete Esai. And they which were sent were of the Phariseis: and they asked him, and sayed vnto hym: why baptiseste thou then, yf thou bee not Christe, nor helias, neyther that Prophete: John answered them, saying: I baptise with water, but there standeth one among you, whome ye knowe not: he it is whiche though he came after me, was before me, whose shoe latchet I am not woorthy to vnloose. These thynges were done at Bethabara beyond Jordan, where John dyd baptise.

Proper psalmes and lessons on Christmas day.

At Mattyns.

Psal. xix.

Psal. clv.

Psal. lxxv.

The first lesson. Esai. ix. vnto the ende.

The second lesson. Mat. i. vnto the ende.

At the first Communion.

Cantate do-
mino. psal.
xcviii.



Syng vnto the Lord a newe song: for he hath done merueillous thynges.

With his owne ryght hande, and with his holy arme: hath he gotten hymselfe the victorie.

The

The Lord declared his saluacion: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembred his mercye and trueth toward the house of Israel: and all the endes of the worlde haue seen the saluacion of our God.

Shewe your selues ioyfull vnto the Lord, all ye landes: syng, reioyce and geue thanks.

Praise the Lord vpon the harpe: syng to the harpe with a psalme of thankesgeuing.

With trumpettes also and shawmes: Shewe your selues ioyfull before the Lord the kyng.

Lette the sea make a noyse, and all that therein is: the rounde worlde and they that dwell therein.

Lette the fluddes clap theyr handes, and lette the hylles be ioyfull together before the Lord: for he is come to iudge the earth.

With righteousness shall he iudge the worlde: and the people with equitie.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

GOD whiche makeste vs gladde with the verely remembrance of the birth of thy onely sonne Iesus Christe: graunt that as we ioyfully receyue hym for our redemer, so we maye with sure confydence beholde hym, when he shall come to be our iudge, who liueth and reigneth. &c.

The Epistle.

The grace of God that bryngeth saluacion vnto all menne, hath appeared, and teacheth vs that we should denye vngodlynnesse, and worldly lustes, and that we should lyue soberly, and ryghteously, and godly in this presente worlde, looking for that blessed hope, and appearing of the glozy of the great God, and of our saviour Iesu Christ, which gaue himselfe for vs, to redeme vs from all vnrightheousnes, and to purge vs a peculiere people vnto himselfe, feruently geue vnto good workes. These thinges speake and exhorde and rebuke with all feruentnes of commaundyng. See that no man despyse thee.

On Christmas daye.

The Gospell.

Luc. ii.



And it chaunced in those dayes, that there went out a commaundement from Augustus the Emperoure, that all the worlde shoulde bee taxed. And this taxing was the first, and executed whē Sirenius was lieutenant in Siria. And every man went vnto his owne citie to be taxed. And Ioseph also ascended from Galile, out of a citie called Nazareth, into Jewry, vnto the citie of David, which is called Bethleem, because he was of the house and linage of David, to bee taxed, with Mary hys spoused wyfe, whiche was with chylde. And it fortunied that whyle they were there, her tyme was come that she shoulde be deliuered. And she brought furth her firste begotten sone, and wrapped him in swadling clothes, & layed him in a Manger, because there was no roume for them in the Inne. And there were in the same region shepheardes watching and keeping theyr flocke by night. And loe, the Angel of the lord stood hard by them, and the brightenes of the Lord shone rounde about them, and they were soore afrayde. And the Angel said vnto them: Be not afrayed: for behold, I bryng you tydings of great ioye that shall come to all people: for vnto you is borne this daye, in the citie of David, a saviour whiche is Christe the Lorde. And take thys for a sygne: ye shall fynde the chylde wrapped in swadling clothes, and layde in a maunger. And straightwaye there was with the Angell, a multitude of heavenly souldiers, prayeing God, and saying: Glory to God on hye, and peace on the earth, and vnto men a good will.

At the seconde Communion.

Domine deus
omnis noster.
psal. viii.



Lorde our governour, howe excellent is thy name in all the worlde: thou that haste sette thy glory aboue the heauens.

Out of the mouth of verie babes and suckelinges, haste thou ordeyned strength, because of thyne enemies: that thou mightest still the enemye and the auenger.

For I will considre thy heauens, even the workes of thy fyngers: the Moone and the starres whiche thou haste ordeyned.

what

what is manne that thou art so mynde full of hym: and the sonne of manne, that thou visitest hym:

Thou madest hym lower then the Angels: to crowne hym with glory and worship.

Thou makest him to haue dominion of the workes of thy handes: and thou hast put all thynges in subiection vnder his feete.

All shepe and oxen: yea, and the beastes of the fielde.

The foules of the ayre, and the fyllhes of the sea: and whatsoeuer walketh thoro we the pathes of the seas.

O Lorde our gouernoure: howe excellent is thy name in all the worlde:

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

A Almighty God, whiche haste geuen vs thy only begotten sonne to take our nature vpon hym, and this daye to be borne of a pure virgin: Graunt that we beyng regenerate and made thy children by adopcion and grace, maye daylye be renued by thy holy spirite, through the same our Lorde Jesus Christe, who lyueth and reigneth. &c.

The Epistle.

IN tymes paste, dyuerse and manye wayes spake vnto the fathers by prophetes: but in these last dayes, he hath spoken to vs by his owne sonne, whom he hath made heyre of all thynges, by whom also he made the worlde. Whiche (sonne) beeyng the brightnesse of his glory, and the very image of his substance, rulyng all thynges wyth the woorde of his power, hath by his owne person purged oure synnes, and sitteth on the ryght hande of the maiestie on high: being so muche more excellent then the Angels, as he hath by inheritaunce obtayned a more excellent name then they. For vnto whiche of the Angels sayed he at any tyme: Thou art my sonne, this daye haue I begotten thee. And agayne, I wyll bee his father, and he shall bee my sonne. And agayne, when he bryngeth in the

B. iiii.

the

At the Communion.

the first begotten sonne into the worlde, he sayeth: and lette all the Angels of God wurshyp hym. And vnto the Angels he sayeth: he maketh his Angels spirites, and his ministers a flame of fyre. But vnto the sonne he sayeth: thy seate (O God) shalbe for ever and ever. The scepter of thy kingdome is a right scepter. Thou hast loued righteousnes and hated iniquitie: wherfore God, euen thy God, hath anointed thee with the oyle of gladnes aboue thy felowes. And thou Lorde in the beginning haste layed the foundation of the earth: and the heauens are the workes of thy handes. They shall peryshe, but thou endurest: But they all shall ware olde as doeth a garmente, and as a vesture shalt thou chaunge them, and they shall be chaunged. But thou art euen thesame, and thy yeares shall not fayle.

The Gospell.

John. 1.



In the beginning was the worde, and the worde was with God: and God was the worde. The same was in the begynnyng wyth God. All thinges were made by it, & without it was made nothing that was made. In it was lyfe, and the life was the light of mē: and the light shineth in darkenes, and the darkenes comprehēded it not. There was sent frō God a man whose name was John. Thesame came as a witnes, to beare witnes of the light, that all men through hym might beleue. He was not that light, but was sente to beare wytnes of the light. That light was the true light, which lighteth euery man that cometh into the worlde. He was in the worlde, & the worlde was made by hym: and the worlde knewe hym not. He came among his owne, and his owne receyued hym not: But as many as receyued him, to them gaue he power to be the sonnes of God: euen thē that beleued on his name, which were borne, not of bloud, nor of the will of the fleshe, nor yet of the will of man, but of God. And thesame woorde became fleshe and dwelt among vs: and we saue the glory of it, as the glory of the only begotten sonne of the father, full of grace and trueth.

Propre

Proper psalmes and lessons at Euen song.

Psal. lxxxix. } The first Lesson. Clay. vii. God spake once againe to Ahas
 Psal. cx. } .xc. vnto the ende.
 Psal. cxxxii. } The seconde Lesson. Tit. iiii. The kyndnes and loue of oure
 sauiour. .xc. vnto. foolishhe questions.

Sainct Stephins day.

At Mattyns.

The seconde Lesson. Actes. vi. vii. Stephin full of fayth and
 power (vnto) and when. xl. yeres.

At the Communion.



hy boastest thou thy selfe, thou tyraunte: that
 thou canst doe mischief:

where as the goodnes of God: endureth yet
 dayly.

Quid gloriaris in malicia. psal. liii.

Thy tongue imagineth wickednesse: and with
 lyes thou cuttest lyke a sharpe raso.

Thou hast loued vngaciousnes more then goodnes: and
 to talke of lyes more then righteousnes.

Thou hast loued to speake all woordes that maye doe
 hurte: O thou false tongue.

Therefore shall God destroy thee for euer, he shall take
 thee and plucke thee out of thy dwelling: and roote thee out
 of the lande of the lyving.

The righteous also shall see this, and feare: and shall
 laugh him to skorne.

Loe, this is the man that tooke not God for his strength:
 but trusted vnto the multitude of his riches, and strengthened
 himselfe in his wickednes.

As for me I am lyke a greene Olive tree in the house of
 God: my trust is in the tendre mercye of God for euer and
 euer.

I will alwaye geue thanks vnto thee, for that thou hast
 done: and I wyll hope in thy name, for thy sayntes lyke it
 well.

Glozy be to the father, and to the sonne. .xc.

As it was in the begynnyng, is nowe. .xc.

The Collect.

Graunte

At the Communion.

Remember vs, O Lorde, to learne to loue oure enemyes by
the example of thy martyr Saint Stephen, who prayed
to thee for his persecutours: whiche lyuest and reignest. &c.

Then shall folowe a Collect of the Nativitie.

The Epistle.

Actes, vii.



And Stephen beeyng full of the holy goste, looked
by stedfastly with his eyes into heauen, and sawe
the glory of God, and Jesus standyng on the right
hand of God, and sayed: behold, I see the heauens
open, and the sonne of manne standyng on the ryght hande
of God. Then they gaue a shoute with a loude voyce, and
stopped theyr eares, and ran vpon hym all at once, and cast
hym out of the cite, & stoned hym. And the witnesses layde
downe theyr clothes at a young mannes feete, whose name
was Saul. And they stoned Stephen, callyng on and say-
ing: Lorde Jesu, receyue my spirite. And he kneeled downe
and cryed with a loude voyce: Lorde, laye not this synne to
theyr charge. And when he had thus spoken, he fell a slepe.

The Gospell.

Mat. xxiii.



Beholde, I sende vnto you Prophetes & wyse men,
and Scribes, and some of them ye shall kyll & cru-
cifye: and some of them shall ye scourge in youre Si-
nagogues, and persecute them from cite to cite:
that vpon you maye come all the ryghteous bloud whiche
hath been shed vpon the earth, from the bloud of righteous
Abel, vnto the bloud of Zacharias the sone of Barachias,
whom ye slew betwene the temple and the altare. Verely I
say vnto you: all these thinges shall come vpon this genera-
cion. O Jerusalem, Jerusalem, thou that killeste the Prophe-
tes and stonest them whiche are sent vnto thee: howe often
would I haue gathered thy children together, even as the
hene gathereth her chickens vnder her winges, & ye would
not: Beholde, youre house is lefte vnto you desolate. For
I saye vnto you: ye shall not see me henceforth, tyll that ye
saye: Blessed is he that cummeth in the name of the Lorde.
The

Sainct John Euangelistes daye.

Fol. xlii.

The second lesson at Euen song.

Act. vii.

And when. xl. yeres were expired, there appeared vnto Moyses. vnto. Stephen full of the holy gost. &c.

Sainct John Euangelistes daye.

At Mattys.

The second lesson. Apoca. i. vnto the ende.

At the Communion.



In the Lorde put I my trust: howe say ye then to my soule, that she shoulde flye as a birde to the hyll?

In domino
confido.
psal. xli.

For loe, the vngodly bende theyr bowe: and make ready theyr arrowes within the bowe, that they may puenely shoote at them whiche are true of heart.

For the foundations will be cast downe: and what hath the righteous done?

The Lorde is in his holy temple: the Lordes seate is in heauen.

His eyes consider the poore: and his eye liddes tryeth the children of men.

The Lorde alloweth the righteous: but the vngodly and him that delighteth in wickednesse, doeth his soule abhorre.

Upon the vngodly he shall rayne snares, fyre, and brimstone, storme and tempeste: this shall bee theyr portion to drinke.

For the righteous Lorde, loueth righteousness: his countenance will beholde the thing that is iust.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c.

The Collect.

Mercyfull Lorde, we beseeche thee to caste thy bryght beames of lyght vpon thy Church: that it beeyng lyghtned

At the Communion.

lyghtened by the doctrine of thy blessed Apostle and Evangelist John, may attaine to thy everlasting giftes: Through Jesus Christe our Lorde.

The Epistle.

1. John. 1.



That which was from the beginning, whiche we haue hearde, whiche we haue seene with our eyes, whiche we haue looked vpon, and our handes haue handled, of the worde of lyfe. And the lyfe appeared, and we haue seene, and beare witness, and shewe vnto you that eternall lyfe whiche was with the father, and appeared vnto vs. That whiche we haue seene and heard, declare we vnto you, that ye also may haue felowship with vs, and that oure felowshyp may bee with the father and his sonne Jesus Christe. And thys write we vnto you, that ye may reioyce, and that youre ioy may be full. And this is the tidinges whiche we haue heard of him, and declare vnto you, that God is light, and in hym is no darkenes at all. If we saye that we haue felowshyp with hym, and walke in darkenesse, we lye, and doe not the trueth. But and yf we walke in light, euen as he is in light, then haue we felowship with hym, and the bloud of Jesus Christe his sonne, cleanse vs from all sinne. If we saye we haue no synne, we deceyue our selues, and the trueth is not in vs. If we knowledge our synnes, he is faythfull and iust to forgeue vs our synnes, and to cleanse vs from all vnrighteousnes. If we saye we haue not sinned, we make him a lyer, and his worde is not in vs.

The Gospell.

John. xxi.



Jesus sayed vnto Peter: folowe thou me. Peter turned about, and sawe the disciple whome Jesus loued folowyng (whiche also leaned on his breaste at Supper, and sayed: Lorde, whiche is he that betrayeth thee?) when Peter therfore sawe hym, he sayed to Jesus: Lorde what shall he here doe: Jesus sayed vnto hym: If I wyll haue hym to tarye till I come, what is that to thee: Folowe thou me. Then wente

wente this saying abroad among the brethren, that that disciple should not dye. Yet Jesus sayed not to him, he shall not dye: but, if I wil that he tary til I come, what is that to thee? The same Disciple is he whiche testifieth of these thynges, and wrote these thynges: and we knowe that his testimonye is true. There are also many other thynges which Jesus dyd, the which yf they should be written every one, I suppose the worlde coulde not conteyne the bookes that should be written.

¶ At Euen song.

¶ The second lesson. Apoca. xxi. vnto the ende.

¶ The Innocentes day.

¶ At Mattyns.

¶ The firste lesson. Hiere. xxi. vnto. Moreover I heard Esdras.

¶ At the Communion.



God, the heathen are come into thyne inheritance: thy holy temple haue they defyled, and made Ierusalem an heape of stones. Deus venit
tunc gentes.
psal. lxxvi.

The dead bodyes of thy seruantes haue they geuen to bee meate vnto the fowles of the ayre: and the flesh of thy Sainctes vnto the beastes of the lande.

Their blood haue they shed lyke water on euery syde of Ierusalem: and there was no man to bury them.

We are become an open shame to oure enemyes: a verye skorne and derision vnto them that are rounde about vs.

Lord, howe long wilt thou be angry: shall thy gelousye burne lyke fyre for euer?

Poure out thyne indignacion vpon the heathen that haue not knowen thee: and vpon the kyngdoms that haue not called vpon thy name.

For they haue deuoured Iacob: and layed waste his dwelling place.

O remember not oure olde synnes, but haue mercy vpon vs and that soone: for we are come to great miserie.

Helpe

At the Communion.

Helpe vs, O GOD of our saluacion, for the glory of thy name: O deliuer vs, and bee mercyfull vnto our synnes for thy names sake.

wherefore doe the heathen saye: where is nowe theyr God?

O lette the vengeance of thy seruauntes bloude that is shed: be openly shewed vpon the heathen in our syght.

O lette the sorrowfull sighing of the prysoners come before thee: accordyng vnto the greatnesse of thy power, preserve thou those that are appoynted to dye.

And as for the blasphemye (wherewith oure neyghbours haue blasphemed thee:) reward thou them, O Lorde, seven folde into theyr bosome.

So we that be thy people and shepe of thy pasture, shall geue thee thanks for ever: and wil alway be shewing furth thy prayse, from generacion to generacion.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

The Collect.

Almighty God, whose prayse this daye the young innocentes thy witnesselle hath confessed, and shewed forth, not in speakyng, but in dying: mortyfye and kyll all vyces in vs, that in our conuersacion, our lyfe maye expresse thy fayth, whiche with oure tongues we doe confesse: through Iesus Christe our Lorde.

The Epistle.

Apoca. xliii.

Looked, and loe, a lambe stode on the mounte Si-
on, and with hym an hundred and. xliiii. thousande
hauyng his name and his fathers name written in
theyr foreheades. And I hearde a voyce from hea-
uen, as the sounde of many waters, and as the voyce of a
great thundre. And I heard the voyce of harpers harpyng
with theyr harpes. And they song as it were a new song be-
fore the seate, and before the. iiii. beastes and the elders, and
no man could learne the song but the. C. & xliiii. thousande,
which were redeemed from the earth. These are they which
were not defyled with women, for they are virgyns.
These

The. i. Sonday after Christmas daye. Fol. xvi.

These folowe the lambe whithersoener he goeth. These were redemed from men, beyng the firste frutes vnto God, and to the lambe, and in theyr mouthes was found no guile: for they are without spotte before the throne of God.

The Gospell.

The Angell of the Lorde appeared to Ioseph in a slepe, saying: aryse and take the chylde and hys mother, and fflye into Egypt, and bee thou there tyll I bryng thee woorde. For it wyl come to passe that Herode shall seeke the childe to destroy hym. So when he awoke, he tooke the childe and his mother, by nyght, and departed into Egypt, and was there vnto the death of Herode: that it myght be fulfilled whiche was spoken of the Lorde by the Prophete, saying: out of Egypt haue I called my sonne. Then Herode when he sawe that he was mocked of the wyle men, he was exceeding wroth, and sent furth men of warre, and slewe all the children that were in Bethleem, and in all the coastes (as many as were. ii. yere olde or vnder) according to the tyme whiche he had diligently known out of the wylemen. Then was fulfilled that whiche was spoken by the Prophete Jeremie, where as he sayde: in Rama was there a voyce hearde, lamentacion, wepyng, and great mournyng, Rachell wepyng for her chyldren, and would not be comforted, because they were not.

The Sonday after Christmas day.

I will lyft vp mine eyes vnto the hilles: from whence cummeth my helpe: My helpe cummeth euen from the Lorde: whiche hath made heauen and earth.

Leuati. cxi.
psal. cxxi.

He will not suffre thy foote to be moued: and he that kepeth thee will not slepe.

Beholde, he that kepeth Israel: shall neyther slumber nor slepe.

The Lorde himselfe is thy keper: the Lord is thy defence vpon thy right hande.

So that the Sunne shall not burne thee by day: neyther the Moone by nyght.

The

At the Communion.

The Lord shall preserve thee from all euill: yea, it is euen he that shall kepe thy soule.

The Lord shall preserve thy going out, and thy cunining in: from this time furth for evermore.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

Almightie God whiche haste geuen vs. &c. As vpon Christmas daye.

The Epistle.

Gal. iiii.



And I say, that the heyre (as long as he is a childe) differeth not from a seruaunte, though he be Lord of all, but is vnder tutours and gouernours, vntill the tyme that the father hath appoynted. Euen so we also, when we were children, were in bondage vnder the ordeinaunces of the worlde: But when the tyme was full come, God sente hys sonne made of a womanne, and made bonde vnto the lawe, to redeme them whiche were bonde vnto the lawe: that we through eleccion myght receyue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sente the spirite of his sonne into our heartes, whiche cryeth Abba father. Wherefore now, thou art not a seruaunte, but a sonne: If thou bee a sonne, thou art also an heyre of God through Christe.

The Gospell.

Mat. i.



This is the booke of the generation of Iesus Christe the sonne of Dauid, the sonne of Abraham: Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and Zaram of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the kyng: Dauid the kyng begat Salomon, of her,

of her that was the wife of Urie: Salomō begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Oſias: Oſias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jeconias and hys brethren, about the time that they were caried awaye to Babylon: And after they were broughte to Babylon: Jeconias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sador: Sador begat Achin: Achin begat Eliud: Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husbände of Marie: of whome was borne Jesus, even he that is called Christe. And so all the generacyons from Abraham to David, are. xliii. generacions. And from David vnto the captiuitie of Babylon, are. xliii. generacions. And from the captiuitie of Babylon vnto Christe, are. xliii. generacions.

The birthe of Jesus Christe was on thys wyse: when hys mother Marye was maryed to Joseph (beefore they came to dwell together) she was founde with chylde by the holye goste. Then Joseph her husbände (because he was a ryghteous manne, and woulde not put her to shame) was mynded priuelye to departe from her. But whyle he thus thought, beholde, the Angell of the Lorde appeared vnto him in slepe, saying: Joseph, thou sonne of David, feare not to take vnto thee Marye thy wyfe: for that whiche is conueyed in her, cummeth of the holy ghoſte. She shall bryng furth a sonne, and thou shalt cal his name Jesus: for he shall saue his people from theyr synnes.

All thys was done, that it might bee fulfilled whiche was spoken of the Lorde by the Prophete, saying: Behold, a mayde shall bee with chylde, and shall brynge furthe a sonne, and they shall call hys name Emanuell, whiche if a manne interprete, is asmuche to say as God with vs. And Joseph, asone as he awoke out of slepe, did as the Angel of the Lorde had bidden him: and he toke his wife vnto him, and knewe her not, till she had brought furthe her firste begotten sonne, and called his name Jesus.

Newe yeres daye.

The Circumcision of Christe.

At Mattyns.

The first Lesson. Gene. xvi. vnto the ende.

The second Lesson. Rom. ii. vnto the ende.

At the Communion.

Letatus sum
Psal. cxxii.



was glad, when they sayed vnto me : we wyll goe into the house of the Lorde.

Oure feete shall stande in thy gates : O Ierusalem.

Ierusalem is buylded as a citie : that is at vnitie in it selfe.

For thither the Tribes goe by, euen the Tribes of the Lorde : to testifye vnto Israel, to geue thanks vnto the name of the Lorde.

For there is the seate of iudgemente : euen the seate of the house of Dauid.

O praye for the peace of Ierusalem : they shall prosper that loue thee.

Peace be within thy walles : and plenteousnes within thy palaces.

For my brethren and companions sakes : I will wishe thee prosperitie.

Yea because of the house of the Lorde our God : I wyll seke to doe thee good.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c.

The Collect.

A Lmyghtie God, whiche madest thy blessed sonne to bee circumcised and obedient to the lawe for man : graunte vs the true circumcisiō of thy spirite, that our heartes and all our members beyng mortified from all worldly and carnal lustes, may in all thinges obey thy blessed will : through the same thy sonne Iesus Christe our Lorde.

The Epistle.

Rom. liii.



Blessed is that man to whom the Lorde will not imput synne. Came this blessednes then vpon the vncircumcisiō, or vpon the circumcisiō also : for we say, that
fayth

fayth was rekened to Abraham for righteousnes. howe was it then rekened: when he was in the circumcision, or when he was in the vncircumcision: not in the tyme of circumcision: but when he was yet vncircumcised. And he receyued the signe of circumcision, as a seale of the ryghteousnes of fayth, which he had yet being vncircumcised: that he should bee the father of all them that beleue, though they bee not circumcysed, that ryghteousnes myght be imputed to them also: and that he myght bee the father of circumcision, not vnto them onely whiche came of the circumcysed, but vnto them also that walke in the steppes of the fayth that was in our father Abraham before the tyme of circumcision. For the promyse (that he should be the heyre of the worlde) happened not to Abraham, or to his seede, through the lawe, but through the ryghteousnes of fayth. For yf they, whiche are of the lawe, be heyres, then is fayth but bayne, and the promyse of none effecte.

The Gospell.



And it fortuneth, as sone as the Aungels were gone awaye from the shepheardes into heauen, they sayed one to another: let vs goe nowe even vnto Bethleem, and see this thyng that we heare say is happened, which the lord hath shewed vnto vs. And they came with haste, and founde Marye and Ioseph, and the Babe layde in a maunger. And when they had seen it, they published abroad the saying whiche was tolde them of that childe. And all they that heard it wondered at those thynges whiche were tolde them of the shepheardes. But Marye kepte all those sayinges, and pondered them in her heart. And the shepheardes returned, praysing & laudying God, for all the thynges that they had hearde and seen, even as it was tolde vnto them. And when the eyght daye was come that the childe should be circumcised, his name was called Iesus, whiche was named of the Aungell before he was conceyued in the wombe.

At Euensong.

{ The first Lesson. Deute. x. And nowe Israel. vnto the ende.

{ The seconde Lesson. Coloss. ii. vnto the ende.

CC. ii.

At

The Epiphanie.

At Mattyns.

{ The first Lesson. Esai. lx. vnto the ende.

{ The second Lesson. Luke. iij. And it fortuneth. vnto the ende.

At the Communion.

Cantate do-
mino. psal.
xcvi.



Syng vnto the Lorde a newe song : syng vnto the Lorde all the whole earth.

Syng vnto the Lorde, and prayse his name : bee-
tellyng of his saluacion from daye to daye.

Declare his honour vnto the heathen : and his woonders
vnto all people.

For the Lorde is great, and cannot worthely be praysed :
he is more to be feared then all Gods.

As for all the Gods of the heathen, they be but ydolles :
but it is the Lorde that made the heauens.

Glozy and wurship are before hym : power and honour
are in his sanctuarie.

Ascribe vnto the Lorde (O ye kynreds of the people :)
ascribe vnto the Lorde, wurship and power.

Ascribe vnto the Lorde, the honour due vnto his name :
bryng presentes and come into his courtes.

O wurship the Lorde in the beautie of holynes : let the
whole earth stande in awe of hym.

Tell it out among the heathen, that the Lorde is kyng,
and that it is he whiche hath made the rounde worlde so
fast that it cannot be moued : and howe that he shall iudge
the people righteously.

Let the heauens reioyce, and let the earth be glad : let the
sea make a noyse and all that therein is.

Let the fielde bee ioyfull and all that is in it : then shall
all the trees of the wood reioyce before the Lorde.

For he cummeth, for he cummeth to iudge the earth : and
with righteousnes to iudge the worlde, and the people with
his trueth.

Glozy be to the father. &c. As it was in the beginning. &c.

The Collect.



God whiche by the leading of a starre dyddest ma-
nyfeste thy onely begotten sonne to the Gentiles :
Mercifully graunt that we which knowe thee now
by saythe, maye after this lyfe haue the fruition of thy glo-
rious

rious Godhead, through Christe our Lorde.

The Epistle.

For this cause I Paule am a prisoner of Jesus Christe for you heathen: yf ye haue heard of the ministracion of the grace of God, which is geuen me to youwarde. For by reuelacion shewed he the misterye vnto me, as I wrote afore in fewe wordes, wherby, whē ye reade, ye maye vnderstande my knowledge in the misterye of Christe: whiche misterye in tymes passed was not opened vnto the sonnes of menne, as it is now declared vnto his holy Apostles and Prophetes by the spirite: that the Gentiles should be inheritours also, & of the same bodie, and partakers of his promyse in Christe, by the meanes of the Gospell, whereof I am made a minister, accordyng to the gifte of the grace of God, whiche is geuen vnto me after the working of his power. Vnto me the leaste of al saintes, is this grace geuen, that I should preache among the Gentiles, the vnsearcheable ryches of Christe, and to make all menne see what the felowship of the misterie is, which from the beginning of the world, hath been hydde in God, which made all thynges through Jesus Christe: to the entente, that now vnto the rulers and powers in heauenly thynges, myght be knowen by the congregacion, the manifolde wisdom of God, accordyng to the eternall purpose whiche he wrought in Christ Jesu our Lord: by whom we haue boldnesse and entraunce, with the confidence whiche is by the fayth of hym.

Eph. iii.

The Gospell.

When Jesus was borne in Bethleē a citie of Iury, in the tyme of Herode the kyng: Beholde, there came wise men from the East to Ierusalē, saying: where is he that is borne kyng of Jewes: For we haue seen hys starre in the East, and are come to wurshyp him. When Herode the kyng had heard these thynges, he was troubled, and all the citie of Ierusalem with hym. And when he had gathered all the chiefe priestes and scribes of the people together, he demaunded of them where Christe shoulde bee borne. And they sayde vnto him: at Bethleem in Iurie.

Math. iii.

C.iii.

For

The. i. Sonday after the Epiphanie.

For thus it is written by the prophete: And thou Beth-
 leem in the land of Iury, art not the leaste among the prin-
 ces of Iuda, for out of thee there shall come vnto me the ca-
 pitaine that shall gouerne my people Israel. Then Herode
 (when he had priuely called the wise menne) he enquired of
 them diligentlie what tyme the starre appeared: and he
 had them goe to Bethleem, and sayd: goe your waye thither
 and searche diligentlie for the chylde. And when ye haue
 found him, bring me worde agayne, that I maye come and
 wurship him also. when they had hearde the king, they de-
 parted: and loe, the starre whiche they sawe in the East,
 wente before them tyll it came and stode ouer the place
 wherein the chylde was. when they sawe the starre, they
 were exceading glad, and wente into the house, and founde
 the chylde with Mary his mother, and fell downe flat, and
 wurshipped hym, and opened theyr treasures, and offered
 vnto hym gistes: Golde, Frankincense, and Mirre. And af-
 ter they were warned of God in slepe (that they should not
 goe agayne to Herode) they returned into theyr owne coun-
 trey another waye.

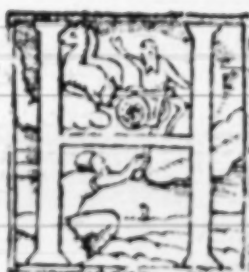
At Euen song.

The first Lesson. Esai. xlix. vnto the ende.

The second Lesson. Ihon. ii. After this he went downe to
 Capernaum. vnto the ende.

The first Sonday after the Epiphanie.

Usquequo
 Domine, psal.
 xiii.



Howe long wilt thou forget me, O Lorde, for e-
 uer: howe long wilt thou hyde thy face from me:
 howe long shall I seke counceyl in my soule, and
 be so vexed in my hearte: how long shall myne e-
 nemye triumphe ouer me?

Consider and heare me, O Lord my God: lyghten myne
 eyes that I slepe not in death.

Leste myne enemye saye, I haue preyayled against hym:
 for if I be cast downe, they that trouble me wil reioyce at it.

But my trust is in thy mercy: and my hearte is ioyfull in
 thy saluacion.

I will sing of the Lorde, because he hath dealt so louyng-
 ly

ly with me: (yea I wyll prayse the name of the Lorde the moste highest.)

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c.

The Collect.

Lorde, we beseeche thee, mercifully to receyue the prayers of thy people whiche call vpon thee: and graunte that they maye both perceyue and knowe what thynges they ought to doe, and also haue grace and power faythfully to fulfill the same.

The Epistle.

Beseeche you therfore brethren, by the mercifulnesse of God, that ye make youre bodyes a quicke sacrifice, holy and acceptable vnto God, whiche is youre reasonable seruyng of God, and fashion not your selves like vnto this world: but be ye chaunged in your shape by the renuyng of youre mynde, that ye maye proue what thyng that good and acceptable and perfect wyll of God is. For I saye (through the grace that vnto me geuen is) to euery man among you, that no man stande hygh in his owne conceite, more then it becommeth hym to esteeme of hymselfe: but so iudge of hymselfe, that he be gentle and sobre accordyng as God hath dealt to euery man the measure of fayth: for as we haue many membres in one bodye and all membres haue not one office: so we beyng many are one body in Christ, and euery man among our selues one anothers membres.

Roma. xlii.

The Gospell.

The father and mother of Jesus wente to Ierusalem after the custome of the feast daye. And when they had fulfilled the dayes: as they returned home, the child Jesus abode still in Ierusalem, and his father and mother knewe not of it: but they supposyng hym to haue been in the companye, came a dayes iourney and sought him among their kinsfolke and acquaintance. And when they founde him not, they went backe againe to Jerusalem,

Luc. ii.

C. llii.

Ierusalem,

The.ii. Sonday after the Epiphanie.

Jerusalem, and sought hym. And it fortuneth that after three dayes they founde hym in the temple, sytting in the myddest of the doctours, hearyng them, and polynge them. And all that heard hym, were astonyed at his vnderstandynge and answers. And when they sawe hym, they meruayled, and his mother sayd vnto him: Sonne, why haste thou thus deale with vs: Beholde, thy father & I haue sought thee sorowynge. And he sayd vnto them: howe happened it that ye sought me: wylste ye not that I muste goe about my fathers busynes: And they vnderstoode not that saying, which he spake vnto them. And he wēt downe with them, and came to Nazareth, and was obediēte vnto them: but his mother kept all these sayinges together in her heart. And Iesus prospered in wysdoine and age, and in fauoure with God and men.

The second Sonday.

Dixit inf:
piens psal.
xiiii



The foole hath sayd in his heart: there is no God. They are corrupte and become abhominable in theyr doynges: there is not one that dooeth good (no not one.)

The Lord looked downe from heauen vpon the chyldren of men: to see yf there were any that would vnderstande and seeke after God.

But they are all gone out of the waye, they are altogether become abhominable: there is none that doeth good (no not one.)

Theyr throte is an open sepulchre: with theyr tonges they haue deceyued, the poyson of Aspes is vnder theyr lippes.

Theyr mouthe is full of cursyng and bytternes: theyr feete are swift to shed bloud.

Destruction and unhappines is in theyr wayes: and the waye of peace haue they not knowen, there is no feare of God before theyr eyes.

Haue they no knowledge, that they are all suche workers of mischief: eatyng vp my people as it were bread, and call not vpon the Lorde:

There were they brought in greate feare (euen where no feare was) for God is in the generacion of the ryghteous.

As for you, ye haue made a mocke at the counsaile of the poore

poore: because he putteth his trust in the Lorde.

who shall geue saluacion vnto Israel out of Sion: when the Lorde turneth the captiuitie of his people, then shall Jacob reioyce, and Israel be glad.

Glozy be to the father. &c. As it was in the beginning. &c.

The Collect.

Almyghtie and euerlasting God, whiche doest gouerne all thinges in heauen and earth: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our lyfe.

The Epistle.



Seyng that we haue dyuerse gyftes, accordyng to the grace that is geuen vnto vs: yf any man haue the gyft of prophesy, let hym haue it, that it be agreeing to the fayth. Let hym that hath an office, waite on his office. Let him that teacheth, take hede to his doctrine. Let hym that exhorteth, geue attendaunce to his exhortacion. If any man geue, let hym do it with singlenes. Let hym that ruleth, doe it with diligence. If any man shew mercy, let him doe it with cherefulness. Let loue bee without dissimulacion. Hate that whiche is euill, and cleaue vnto that whiche is good. Be kynde one to an other with brotherly loue. In geuyng honour goe one before an other. Be not slothefull in the busynesse which ye haue in hand. Be feruent in the spirite. Apply your selves to the tyme. Reioyce in hope. Be patiente in tribulacion. Continue in prayer. Distribute vnto the necessitie of the saintes. Be ready to harbour. Blesse them whiche persecute you: blesse, I saye, and curse not. Be merie with them that are merie, wepe also with them that wepe: be of lyke affection one towarde another. Bee not hye mynded, but make your selues equall to them of the lower sorte.

Rom. xiiij.

The Gospell.



And the third daye was there a maryage in Cana a citie of Galile, and the mother of Iesus was there. And Iesus was called (and hys disciples) vnto the

John. ii.

The.iii. Sonday after the Epiphanie.

the mariage. And when the wine fayled, the mother of Jesus sayd vnto him: they haue no wine. Jesus sayd vnto her: woman, what haue I to doe with thee: myne houre is not yet come. His mother sayde vnto the ministers: whatsoeuer he sayeth vnto you, doe it. And there were standyng there vi. waterpottes of stone, after the manner of the purifying of the Jewes, conteynyng. ii. or. iii. fyfkyngs a peece. Jesus sayde vnto them: fyll the water pottes with water. And they filled them vp to the brimme. And he sayde vnto them: draw out nowe, and beare vnto the Gouernour of the feast: And they bare it. When the ruler of the feast had tasted the water that was turned into wyne, and knewe not whence it was (but the ministers, whiche drew the water, knewe) he called the bridegrome, and sayde vnto hym: Every man at the beginnyng doth set forth good wyne, and when men be dronke, then that which is woozle, but thou haste kepte the good wine vntil nowe. This beginning of miracles did Jesus in Cana of Galile, and shewed his glory, and his disciples beleued on him.

The.iii. Sonday.

Domine quis
habitabit
psal. xlv.



Orde, who shall dwell in thy tabernacle: who shall reste vpon thy holy hyll.

¶ Euen he that leadeth an vncorrupte lyfe, and doeth the thyng whiche is ryght: and speaketh the trueth from his heart.

He that hath vsed no deceyt in his tongue: nor done euill to his neighbour, and hath not flandered his neighbours.

He that setteth not by hymselfe, but is lowely in his owne eyes: and maketh much of them that feare the Lord.

He that sweareth vnto his neighbour and disapointeth hym not: though it were to his owne hinderance.

He that hath not geuen his money vnto vsurye: nor taken rewarde against the innocent.

Whoso doeth these thynges: shall neuer fall.

Glozy be to the father. &c. As it was in the beginning. &c.

The Collect.

A Almighty and everlastyng God, mercifully looke vpon our infirmities, and in all our daungiers and necessities

cessities, stretche furth thy ryght hand to helpe and defende vs, through Christe our Lorde.

The Epistle.

Be not wylse in your owne opinions. Recompence to no man euill for euill. Prouide aforehande thynges honest, not only before God, but also in the syght of all men. If it be possible (as much as is in you) lyue peaceably with all men. Dearly beloued, auenge not your selues, but rather geue place vnto wraath. For it is wyttten: vengeaunce is mine, I will reward sayth the Lorde. Therefore, if thyne enemy hunger, feede him: if he thirst, geue hym drinke. For in so doyng, thou shalt heape coales of fyre on his head. Be not overcome of euill, but overcome euill with goodnes. Rom. xii.

The Gospell.

When he was come downe from the mountayne, Math. viii. muche people folowed hym. And beholde, there came a Leper and worshipped hym, saying: Maister, yf thou wylt, thou canst make me cleane. And Jesus put furth his hande and touched hym, saying: I wil, be thou cleane: and immediately his Leprosye was clenched. And Jesus sayde vnto hym: see thou tell no manne, but goe and shewe thy selfe to the priest, and offer the gyfte (that Moyses comaunded to be offered) for a witnesse vnto them.

And when Jesus was entred into Capernaum, there came vnto hym a Centurion, and besought hym, saying: Maister, my seruaunt lyeth at home sicke of the pailsey, and is grievously payned. And Jesus sayde: when I come vnto him, I wil heale him. The Centurion answered, and sayde: Sir I am not worthy that thou shouldeste come vnder my roofe: but speake the worde only, & my seruaunte shalbe healed. For I also my selfe am a mā subiect to the autoritie of an other, and haue souldiers vnder me: and I saye to this manne, goe, and he goeth: and to another manne, come, and he cometh: and to my seruaunte, doe this, and he doeth it. When Jesus heard these wordes, he merueiled, and sayde to them that folowed hym: verely I saye vnto you, I haue not founde so great fayth in Israel. I saye vnto you, that many shall come from the East, and west, and shall reste with

The.iiii. Sonday after the Epiphanie.

with Abraham, and Isaac, and Jacob, in the kyngdome of heauen: but the children of the kyngdome shall be caste out into vtter darkenes, there shall be wepyng and gnashing of teeth. And Iesus sayde vnto the Centurion: Goe thy waye, and as thou beleueste so bee it vnto thee: and his seruaunte was healed in the selfe same houre.

The.iiii. Sonday.

Quare frem
muerit gen-
tes. psal. ii.



Why doe the heathen so furiouslye rage together: and why doe the people imagin a vayne thyng? The kynges of the earth stande vp, and the rulers take counsell together: against the Lorde and against his annointed.

Let vs breake theyr bondes a sunder: and caste awaye theyr coardes from vs.

He that dwelleth in heauen, shall laugh them to skorne: the Lorde shall haue them in derision.

Then he shall speake vnto them in his wrath: and bere them in his fure displeasure.

Yet haue I set my kyng: vpon my holy hyll of Sion.

I will preache the lawe, wherof the Lorde hath sayde vnto me: thou art my sonne, this daye haue I begotten thee.

Desyre of me, and I shall geue thee the heathen for thyne inheritance: and the vttermoste partes of the earth for thy possession.

Thou shalt bruiſe them with a rod of yron: and breake them in pieces lyke a potters vessell.

Be wylse nowre therfore, o ye kynges: be learned ye that are iudges of the earth.

Serue the Lorde in feare: and reioyce (vnto hym) with reuerence.

Kisse the sonne lest he be angrye, and so ye peryshe from the right waye: yf his wrathe be kiendled (yea but a lytle) blessed are all they that put theyr trust in hym.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

The Collect.

GOD, whiche knoweste vs to be set in the myddeste of so many and great daungers, that for mans frailnesse we cannot

cannot alwayes stande byrghly: Graunt to vs the health of body and soule, that all those thynges whiche we suffer for synne, by thy helpe we maye well passe and ouercome: through Christe our Lorde.

The Epistle.



Et euery soule submit hymselfe vnto the auctoritie of the hygher powers: for there is no power but of God. The powers that bee, are ordayned of God: whosoever therfore resisteth power, resisteth the ordinaunce of God: But they that resyste, shall reteyne to themselves damnacion. For rulers are not feareful to the that do good, but to them that do euill. wilt thou be without feare of the power: do well then, & so shalt thou be praysed of the same: for he is the minister of God, for thy wealth. But & yf thou doe that whiche is euill, then feare, for he beareth not the sweorde for nought: for he is the minister of God to take vengeance on him that doth euill. wherfore ye must nedes obey, not only for feare of vengeance, but also because of conscience: and euen for this cause pay ye tribute: For they are Gods ministers seruyng for the same purpose. Geue to euery manne therfore his dуетie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertayneth.

Rom. xiii.

The Gospell.



And when he entred into a ship, his disciples folowed him. And behold, there arose a great tempest in the sea, insomuche that the shyp was couered with waues, but he was aslepe. And his disciples came to him, & awoke him, saying: Master saue vs, we perishe. And he sayth vnto them: why are ye fearefull, O ye of litle faith? Then he arose, & rebuked the windes & the sea, and there folowed a great calme. But the men meruayled, saying: what maner of man is this, that both wyndes and sea obey hym? And when he was come to the other syde, into the countrey of the Gergesites, there met him ii. possessed of deuilles, whiche came out of the graues, and were out of measure

Math. viii.

The. v. Sonday after the Epiphanie.

measure fierce, so that no man might goe by that way. And beholde, they cryed out, saying: O Iesu, thou sonne of God, what haue we to doe with thee: Art thou come hyther to torment vs before the tyme: And there was a good waye of from them, a heerd of many Swyne feeding. So the deuils besought hym, saying: If thou caste vs out, suffre vs to goe into the heerd of Swyne. And he sayed vnto them: goe your wayes. Then wente they out and departed into the heerd of Swyne. And beholde, the whole heerd of Swyne was caried hedlong into the sea, & perished in the waters. Then they that kept them fled, and went theyr wayes into the citie, and tolde euery thyng, & what had happened vnto the possessed of the deuils. And behold, the whole citie came out to mete Iesus: and when they sawe hym, they besought hym that he would departe out of theyr coastes.

The. v. Sonday.

Exaudiat te
dominus, psal
xx.



The Lord heare thee in the daye of trouble: the name of the God of Jacob defende thee.

Sende thee helpe from the Sanctuary: & strength thee out of Sion.

Remembre all thy offerynge: and accepte thy brente sacrifice.

Graunte thee thy heartes desyre: and fulfill all thy mynde.

We wyll reioyce in thy saluacion, and tryumphe in the name of the Lorde oure God: the Lorde perfourme all thy petitions.

Nowe knowe I that the Lorde helpeth his anoynted, and will heare hym from his holy heauen: euen with the whole some strength of hys ryght hande.

Some put their trust in Chariotes, and some in horses: but we wyll remembre the name of the Lorde our God.

They are brought downe and fallen: but we are risen and stande vpryght.

Save Lorde, and heare vs, O kyng of heauen: when we call vpon thee.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng, is nowe. &c.

The

The Collect.

Lorde we beseeche thee to kepe thy Church & householde continually in thy true religion: that they whiche doe leane only vpon hope of thy heauenly grace, may evermore be defended by thy myghtie power: Through Christe our Lorde.

The Epistle.

Ret vpon you as the electe of God, tender mercy, Colos. iii. kyndnes, humblenes of mynde, mekenesse, long suffering, forbearing one another, and forgeuyng one another, yf any man haue a quarell agaynste another: as Christ forgave you, euen so do ye. Aboue all these thinges put on loue, which is the bonde of perfectnes. And the peace of God rule in your heartes: to the whiche peace ye are called in one bodye: And see that ye bee thankfull. Let the woorde of Christe dwell in you plenteously, with all wysedome. Teache and exhorde youre owne selues in psalmes and himnes and spirituall songes, syngyng with grate in your heartes to the Lorde. And whatsoeuer ye doe in woorde or dede, doe all in the name of the Lorde Jesu, geuing thanks to God the father by hym.

The Gospell.

The kyngdome of heauen is lyke vnto a manne Math. xiii. whiche sowed good seede in his fielde: but whyle his menne slepte, his enemye came, and sowed tares among the wheate, and wente his waye. But when the blade was sprong vp, and had brought furthe fruite, then appeared the tares also: So the seruauntes of the housholder came, and sayed vnto him: Sir, dydst not thou sowe good seede in thy fielde: from whence then hath it tares? he sayed vnto them: the enuyous manne hath done this. The seruauntes sayed vnto hym: wilt thou then that we goe and weede them vp? But he sayde, naye: lest while ye gather vp the tares, ye plucke vp also the wheate with them: lette both growe together untill the haruest: and in tyme of haruest, I will saye to the reapers: gather ye firste the tares, and bynde them together in sheaves to be brente: but gather the wheate into my barn.

The

The Sonday called Septuagesima.

The .vi. sonday (if there bee so many) shall haue the same psalme, Collect, Epistle, and Gospell, that was vpon the .v.

The Sonday called Septuagesima.

Dominus
regit. psal.
xxii.



The Lorde is my chepehearde: therefore can I lacke nothyng.

He shall feede me in a greene pasture, and leade me furth besyde the waters of coumforte.

He shall conuerte my soule: and bryng me forth in the pathes of righteousnes, for his names sake.

Yea, though I walke through the valley of the shadow of death: I will feare no euill, for thou art with me, thy rod and thy staffe coumforte me.

Thou shalt prepare a table before me against them that trouble me: thou hast annoynted my heade with oyle, and my cuppe shall be full.

But thy louyng kyndenesse and mercye shall folowe me all the dayes of my lyfe: and I will dwell in the house of the Lorde for ever.

Glozy be to the father, and to the sonne: and to the holy gost.

As it was in the begynnyng, is now, and ever shall be: world without ende. Amen.

The Collect.

O Lorde we beseeche thee fauourably to heare the prayers of thy people, that we whiche are iustely punyshed for our offences: may be mercifully deliuered by thy goodnes, for the glozy of thy name: through Jesu Christ our sauiour, who liueth and reigneth. &c.

The Epistle.

1 Cor. ix.



Receyue ye not, howe that they whiche runne in a course, runne all, but one receyueth the rewarde: So runne that ye may obtayne: Every manne that proueth masteries, abstayneth from all thinges. And they doe it to obteyne a crowne that shall perishe, but we to obtayne an everlasting crowne. I therefore so runne, not as at an vncertayne thyng. So fyght

fyght I, not as one that beateth the ayre: but I tame my body, and bryng it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be a castawaye.

The Gospell.

The kingdome of heauen is lyke vnto a manne that is an houlholder, whiche went out early in the morning to hyre labourers into his vineyard. And when the agremente was made with the labourers for a peny a daye, he sent them into his vineyarde. And he wente out about the thirde houre, and sawe other standyng idle in the markette place, and sayed vnto them: Goe ye also into the vineyarde, and whatsoener is ryght, I wyll geue you. And they went their waye. Again he went out about the. vi. and ix. houre, and did lyke wise. And about the. xi. houre he went out, and founde other standyng idle, and sayed vnto them: why stand ye here all the daye idle? They sayed vnto hym: because no man hath hyred vs. He sayeth vnto them: Goe ye also into the vineyarde, and whatsoener is ryght, that shall ye receyue. So, when euen was come, the Lorde of the vineyarde sayed vnto his stewarde: call the labourers and geue them theyr hyre, begynnyng at the last vntill the first. And when they dyd come that came about the. xi. houre, they receyued euery man a peny: But when the firste came also, they supposed that they should haue receyued more, and they lyke wyse receyued euery man a peny: And when they had receyued it, they murmured agaynst the goodman of the house, saying: these last haue wrought but one houre, & thou haste made them equall with vs, whiche haue borne the burthen and heate of the daye. But he answered vnto one of them, and sayed: frende, I do thee no wrong: diddest thou not agree with me for a peny? Take that thyne is, and goe thy waye: I will geue vnto this last, euen as vnto thee. Is it not lawfull for me to do as me listeth with myne owne goodes? Is thine eye euil because I am good? So the last shall be first, and the first shall be last. For many be called but fewe be chosen.

The Sunday called Sexagesima.

D. i.

C. vi.

The Sunday called Sexagesima.

At the Communion.

Domini est
terra. psal.
xciii.



The earth is the Lordes, and all that therein is: the compasse of the worlde, and they that dwell therein.

For he hath founded it vpon the seas: and prepared it vpon the fluddes.

Who shall ascende into the hyll of the Lord: or who shall ryse vp in his holy place:

Euene he that hath cleane handes and a pure heart: and that hath not lifte vp his mynde vnto vanitie, nor sworne to deceyue his neyghbour.

He shall receyue the blessing from the Lord: and righteousness from the God of his saluation.

This is the generacion of them that seke hym: euene of them that seke thy face, O Iacob.

Lifte vp your heades (O ye gates) and be ye lifte vp ye euerlastyng doores: and the kyng of glory shall come in.

Who is this kyng of glory: it is the Lord, strong and mightie: euene the Lord mightie in battayll.

Lifte vp your heades (O ye gates) and be ye lifte vp ye euerlastyng doores: and the kyng of glory shall come in.

Who is this kyng of glory: euene the Lord of hostes, he is the kyng of glory.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng, is now, &c.

The Collect.

Lord God, whiche seest that we put not oure trust in a-ny thing that we doe: mercifully graunte that by thy power we may be defended agaynst all aduersitie, through Iesus Christe our Lord.

The Epistle.

ii. Cor. xi.



I suffer fooles gladly, seeyng ye youre selues are wyle. For ye suffer yf a man byng you into bondage: yf a man deuour: yf a man take: yf a man exalt hymselfe: yf a man smite you on the face. I speake as concernyng rebuke, as though we hadde been weake in this behalfe. Howbeit, wherinsoeuer any man dare be bolde (I speake folishly) I dare be bolde also. They are hebrues; euene so am I. They are Iraelytes, euene so am I. They are

are the seede of Abraham, euen so am I. They are the ministers of Christe, (I speake as a foole) I am more: In labours more aboundant: In strypes aboue measure: In prison more plenteously: In death oft: Of the Jewes fīue times receyued I. xl. stripes saue one: Thise was I beaten with rods: I was once stoned: I suffered thise shipwake: Night and day haue I been in the depe sea. In iorneying often: in p̄rels of waters: in p̄rels of robbers: in ieopardyes of myne owne nacion: in ieopardyes among the heathen: in p̄rels in the cite: in p̄rels in wildernes: in p̄rels in the sea: in p̄rels among false brethren: in labour and trauayle: in watchynges often: in hunger and thyrste: in fastynges often: in colde and nakednes: belyde the thynges which outwardly happen vnto me, I am combyred dayly, and do care for all congregacions. who is weake, and I am not weake: who is offended, and I burne not: If I must nedest boast, I will boast of the thynges that concerne myne infirmities. The God and father of our Lorde Jesus Christe, whiche is blessed for euermore, knoweth that I lye not.

The Gospell.

When muche people were gathered together, and were come to hym out of all cītyes, he spake by a symilitude. The sower wente out to sowe hys seede: and as he sowed, some fell by the waye syde, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stones and as soone as it was sprong vp, it withered awaye, because it lacked moystnes. And some fell among thornes, and the thornes sprang vp with it & choked it. And some fell on good ground, and sprang vp and bare fruite an hundredfold. And as he sayed these thynges, he cryed: he that hath eares to heare let hym heare. And hys discyples asked hym, saying: what maner of similytude is this? And he sayde: vnto you it is geuen to knowe the secretes of the kyngdome of God: but to other by parables, that when they see, they shoulde not see, & when they heare, they shoulde not vnderstand. The parable is this: The seede is the woorde of God: those that are beside the way, are they that heare: then commeth the deuyl and taketh away the woorde out of thei heartes,

The Sondaye called Quinquagesima.

heartes, lest they should beleue and be saued. They on the stones, are they whiche when they heare, receyue the worde with ioy: & these haue no rootes, whiche for a whyle beleue, and in tyme of temptation go awaye. And that whiche fell among thornes, are they whiche when they haue hearde, go furth and are choked with cares and ryches, and voluptuous lyuyng, and bryng furth no fruite: That whiche fell in the good grounde, are they whiche with a pure and good hearte, heare the woorde and kepe it, and bryng furth fruite through patience.

The Sonday called Quinquagesima.

Judica me
domine. psal.
xxvi.



Behold thou my iudge, O Lorde, for I haue walked innocently: my trust hath been also in the Lorde, therfore shall I not fall.

Examine me, O Lorde, and proue me: trye out my raynes and my hearte.

For thy louing kyndnes is before myne eyes: and I wyll walke in thy trueth.

I haue not dwelt with bayne persons: neither will I haue fellowship with the deceiptfull.

I haue hated the congregation of the wicked: and wyll not syt among the vngodly.

I wyll washe my handes in innocencie, O Lorde: and so wyll I goe to thyne alter.

That I may shewe the voyce of thankesgeuyng: and tell of all thy wonderous workes.

Lorde, I haue loued the habitation of thy house: and the place where thyne honour dwelleth.

O shutte not vp my soule with the synners: nor my lyfe with the bloud thirsty.

In whose handes is wickednes: and theyr right hande is full of gyftes.

But as for me I will walke innocently: O Lorde deliuer me, and be mercyfull vnto me.

My foote standeth ryght: I wyll prayse the Lorde in the congregacions.

Glorie be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c.

The

The Collect.

O Lord which doest teache vs, that al our doynges without charitie are nothyng worthe: sende thy holy gost, and powre into oure hartes that moste excellent gyfte of charitie, the very bonde of peace and all vertues, without the whiche, whosoever lyueth is counted dead before thee: Graunt this for thy only sonne Iesus Christes sake.

The Epistle.

Though I speake with the tongues of menne and of Angels, and haue no loue, I am euen as soundyng brasse, or as a tinklyng Cimball. And though I coulde prophesye and vnderstode all secretes, and al knowledge: yea, if I haue al fayth, so that I can moue mountaynes out of their places, and yet haue no loue, I am nothyng. And though I bestowe all my goodes to feede the poore, though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothyng. Loue suffereth long, & is courteous: loue enuieyth not: loue doeth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thynketh none euill, reioyleth not in iniquitie. But reioyleth in the trueth, suffreth all thynges, beleeueth all thynges, hopeth all thynges, endureth all thynges. Though that prophesying fayle, eyther tongues cease, or knowledge vanishe awaye, yet loue falleth neuer awaye. For our knowledge is vnperfite, and our prophesying is vnperfite. But when that whiche is perfite is come, then that whiche is vnperfite shalbe done awaye. When I was a childe, I spake as a childe: I vnderstode as a childe: I imagined as a childe. But as sone as I was a man, I put away childishnes. Nowe we see in a glasse, euen in a darke speaking: but then shall we see face to face. Nowe I knowe vnperfectly: but then shall I knowe enen as I am known. Nowe abydeth fayth, hope, and loue, euen these thre: but the chiefe of these is loue.

The Gospell.

Iesus toke vnto him the .xii. and sayd vnto them: be-
holde, we go vp to Ierusalem, and al shalbe fulfilled
that are written by the Prophetes of the sonne of
D.iii. man.

Ashwednesday.

man. For he shalbe deliuered vnto the Gentiles, and shal be mocked, and despitefully intreated, and spitted on. And when they haue scourged hym, they wyll put hym to death, and the third day he shall rise againe. And they vnderstode none of these thinges. And this saying was hid from them, so that they perceyued not the thynges which were spoken. And it came to passe, that as he was come nigh vnto Jerico, a certayne blynde manne sate by the hye waye syde, beggynge. And when he heard the people passe by, he asked what it ment. And they sayed vnto hym, that Iesus of Nazareth passed by. And he cryed, saying: Iesu thou sonne of Dauid, haue mercy on me. And they whiche went before rebuked hym, that he shoulde holde his peate. But he cryed so muche the more: thou sonne of Dauid haue mercye on me. And Iesus stode still, and commaunded hym to be brought vnto hym. And when he was come nere, he asked hym, saying: what wilt thou that I doe vnto thee: and he sayed: Lord, that I may receyue my syght. And Iesus sayde vnto him: receiue thy sight, thy fayth hath saued thee. And immediatly he receyued his sight, and folowed hym pray- syng God. And al the people, when they sawe it, gaue praise vnto God.

The first day of Lent, commonly
called Ashwednesday.

Domine ne
psalm. vi.



Dorde, rebuke me not in thyne indignation: neither chasten me in thy displeasure.

Haue mercy vpon me, O Lorde, for I am weake:

O Lorde heale me, for my bones are vexed.

My soule also is sore troubled: but Lorde howe long wilt thou punish me:

Turne thee, O Lorde, and delyuer my soule: Oh saue me for thy mercyes sake:

For in death no man remembreth thee: and who wyll geue thee thanks in the pitte:

I am wery of my groning, euery night walke I my bed: and water my couche with my teares.

My beautie is gone for very trouble: and worne awaye because of all myne enemies.

Awaye fro me all ye that worke vanitie: for the Lorde hath heard the voyce of my wepyng.

The

The Lord hath heard my petition: the Lord will receyue my prayer.

All myne enemies shall be confounded and sore vexed: they shall be turned backe and put to shame sodainly.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

A Almighty and everlastyng God, which hatest nothyng that thou haste made, and doest forgene the synnes of all them that be penitent: Create and make in vs newe and contrite heartes, that we worthely lamentyng oure synnes, and knowlegyng our wretchednesse, maye obtayne of thee, the God of all mercye, perfecte remission and forgeuenesse, through Iesus Christe.

The Epistle.

Turne you vnto me with all youre hertes, with fa- Joel. ii.
 sting, weping and mourning: rent youre hertes and
 not youre clothes. Turne you vnto the Lord youre
 God, for he is gracious and merciful, long suffering,
 and of great compassion, and ready to pardon wickednesse.
 Then (no doubt) he also shall turne and forgene: and after
 his chastenyng he shall let your encrease remaine for meate
 and drinke offerynges vnto the Lord your God. Blowe
 out with the trompet in Sion, proclaime a fastyng, call the
 congregacion, and gather the people together: warne the
 congregacion, gather the elders, bryng the children, & sucke-
 lynges together. Let the bridgrome goe forth of his cham-
 bre, and the bride out of her closet. Let the priestes serue the
 Lord betwene the Porche and the alter, wepyng and say-
 ing: be fauourable, O Lord, be fauourable vnto thy people:
 let not thyne heritage bee brought to suche confusion, lest
 the heathen be Lordes therof. Wherefore should they say a-
 mong the heathen: where is nowe their God?

The Gospell.

When ye faste, bee not sad as the hypocrites are, for Math. vi.
 they disfigure theyr faces that it may appeare vnto
 menne howe that they fast. Merely I saye vnto you,
 they haue theyr rewarde. But thou, when thou fastest,
 D.iiii. annoint

The.i. Sonday in Lent.

annoynte thyne head, and walche thy face, that it appeare not vnto men howe that thou fasteste, but vnto thy father whiche is in secreete: and thy father whiche seeth in secreete, shall rewarde thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doth corrupt, and where theues breake through and steale. But laye vp for you treasures in heauen, where neyther rust, nor moth doth corrupt, & where theues doe not breake thorough nor steale. For where your treasure is, there will your heartes be also.

The.i. Sonday in Lent.

Beati quorum
psal. xxxii.

Blessed is he, whose vnrightheousnes is forgiven: and whose sinne is couered.

Blessed is the manne, vnto whom the Lorde imputeth no synne: and in whose spirite there is no guyle.

For while I helde my tongue: my bones consumed away through my dayly complaynyng.

For thy hande is heany vpon me both daye and nyght: and my moysture is lyke the drouth in Sommer.

I will knowlage my synne vnto thee: and myne vnrightheousnes haue I not hid.

I sayd, I will confesse my synnes vnto the Lorde: and so thou forgauest the wickednes of my synne.

For this shall euery one that is godly, make his prayer vnto thee, in a tyme when thou mayest be founde: but in the great water floudes, they shall not come nye hym.

Thou art a place to hyde me in, thou shalt preserue me from trouble: thou shalt compasse me about with songes of deliuerance.

I will enforme thee and teache thee in the waye wherein thou shalt goe: and I will guide thee with myne eye.

Be not ye lyke horse and Mule, whiche haue no vnderstandyng: whose mouthes must be holden with bytte and bridle, lest they fall vpon thee.

Great plagues remayne for the vngodly: but whoso putteth his trust in the Lorde, mercye embraceth hym on euery syde.

Be glad, O ye righteous, and reioyce in the Lorde: and be ioyfull all ye that are true of heart.

Gloria

At the Communion.

Fol. xxix.

Gloꝛy be to the father, and to the sonne: and to the holye goſt.

As it was in the begynnyng, is now, and ever ſhall be: worlde without ende. Amen.

The Collect.

O Lorde, whiche for oure ſake, dyddeſt faſte fortie dayes & fortie nightes: Geue vs grace to vſe ſuche abſtinence, that our fleſhe beyng ſubdued to the ſpिरितe, we maye ever obey thy godly monicions, in righteouſneſſe and true holynes, to thy honour and gloꝛy: whiche lyueſt and reigneſt. &c.

The Epistle.

W E as helpers exhorſte you, that ye receyue not the grace of God in vayne. For he ſayeth: I haue heard thee in a tyme accepted: and in the daye of ſaluacion haue I ſuccoured thee. Behold, now is that accepted tyme: behold, now is that daye of ſaluacion. Let vs geue no occaſion of euill, that in oure office bee founde no faulte, but in all thinges let vs behaue our ſelues as the miniſters of God: In muche paciēce, in afflictions, in neceſſities, in anguiſhes, in ſtripes, in priſonmentes, in ſtrifes, in labours, in watchinges, in faſtynges, in purenes, in knowledge, in long ſuffering, in kyndenes, in the holye goſt, in loue vnſayned, in the woꝛde of trueth, in the power of God: by the armour of righteouſnes of the right hand and on the left: by honour and diſhonour: by euil report and good report: as deceyuers, and yet true: as vnknown, and yet known: as dying, and behold we liue: as chaſtened, and not kyllēd: as ſorrowing, and yet alwaye merye: as poore, and yet make many riche: as hauyng nothyng, and yet poſſeſſyng all thynges. II. Cor. vi.

The Goſpell.



Then was Jeſus led awaye of the ſpिरितe into wyldernes, to be tempted of the deuill. And when he had faſted fortie dayes and fortie nightes, he was at the laſte an hungred. And when the tempter came Math. iii.

The.ii. Sunday in Lent.

came to hym, he sayde: yf thou be the sonne of God, commaunde that these stones be made bread. But he aunswere-
red and sayd: it is written, man shall not live by bread only,
but by every word that procedeth out of the mouth of God.
Then the Deuyll taketh hym vp into the holy cite, and
setteth hym on a pynacle of the Temple, and sayeth vnto
hym: if thou be the sonne of God, caste thy selfe downe head-
long. For it is written: he shall geue his Angels charge
ouer thee, and with theyr handes they shall holde thee vp,
lest at any tyme thou dash thy foote agaynst a stone. And
Jesus sayd vnto hym: it is written agayne. Thou shalt not
tempt the Lorde thy God. Agayne the deuyll taketh hym
vp into an excedyng high mountayne, and sheweth hym all
the kyngdomes of the worlde, and the glozy of them, and
sayeth vnto hym: all these wyll I geue thee, yf thou wyll
fall downe and wurship me. Then sayeth Jesus vnto him:
Auoyde Sathan, for it is written: Thou shalt wurship the
Lorde thy God, and hym onely shalt thou serue. Then the
deuyll leaueth hym: and behold, the Angels came and mi-
nistred vnto hym.

The.ii. Sunday.

De profundis
psal. cxxx.



Out of the depe haue I called vnto thee, O Lorde:
Lorde heare my voyce.

Oh let thyne eares consider well: the voyce of my
complaint.

If thou Lorde wilt be extreme to marke what is dooen
amisse: Oh Lorde who may abyde it?

For there is mercye with thee: therfore shalt thou be fea-
red.

I looke for the Lorde, my soule doeth waite for him: in his
worde is my trust.

My soule flieth vnto the Lord, before the morning watch:
I saye, before the morning watch.

O Israel trust in the Lorde, for with the Lorde there is
mercye: and with him is plenteous redemption.

And he shall redeme Israel, from all his sinnes.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng, is now, &c.

The Collect.



Almighty God, whiche doest see that we haue no power of oure selues to helpe oure selues: kepe thou vs both outwardly in oure bodies, and inwardly in oure soules, that we maye be defended from all aduersities whiche maye happen to the body, and from all euill thoughtes whiche may assault and hurt the soule: through Iesus Christe. &c.

The Epistle.

Ve beseeche you brethren, and exhorde you by the Lord Iesus, that ye entreate more and more, even as ye haue receiued of vs, howe ye ought to walke and to please God. For ye knowe what commaundementes we gaue you by our Lord Iesu Christe. For this is the will of God: euen your holynes, that ye shoulde abstayne from fornicacion, and that every one of you shoulde knowe howe to kepe his vessell in holynes and honour, and not in the luste of concupiscence as do the heathen, which know not God: that no man oppresse and defraude his brother in bargayning: because that the Lord is the auenger of all suche thinges, as we tolde you before, and testified. For God hath not called vs vnto vncleannes, but vnto holynes. He therfore that despiseth, despiseth not manne, but God whiche hath sente his holy spirite among you. 1. Tessa. iii.

The Gospell.



Iesus wente thence, and departed into the coastes of Tyre and Sidon: and beholde, a woman of Canaan (whiche came out of thesame coastes) cryed vnto hym, saying: haue mercye on me, O Lord, thou sonne of David. My daughter is piteouslye vexed with a deuyl. But he answered her nothyng at all. And his disciples came and besought hym, saying: sende her awaye, for she cryeth after vs. But he answered, and sayde: I am not sente but to the lost shepe of the house of Israel. Then came she and worshipped hym, saying: Lord, helpe me. He answered & sayd: it is not mete to take the childrens bread, Matth. xv.

The.iii. Sonday in Lent.

bread, and cast it to dogges. She answered and sayd: true is
Lorde, for the dogges eate of the crummes which fall from
theyr maisters table. Then Jesus answered, and sayd vnto
her: O woman, great is thy fayth, be it vnto thee, even
as thou wilt. And her daughter was made whole, even at
thesame tyme.

The.iii. Sonday.

Judica me de
us, psal. xlii.



Geue sentence with me (O God) and defende my
cause against the vngodly people: Oh delyuer me
from the deceiptfull and wicked man.

For thou art the God of my strength, why haste
thou put me from thee: and why goe I so heauily, while the
enemye oppresseth me:

Oh sende out thy light and thy trueth, that they maye
leade me: & bryng me vnto thy holy hyll, & to thy dwelling.

And that I may goe vnto the aultare of God, even vnto
the God of my ioy and gladnes: and vpon the harpe will I
geue thanks vnto thee (O God) my God.

Why art thou so heauy (O my soule:) and why art thou
so disquieted within me:

O put thy trust in God: for I wyll yet geue hym thanks
whiche is the helpe of my countenaunce and my God.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c.

The Collect.

We beseeche thee almightye God, looke vpon the heartie
wishes of thy humble seruauntes: and stretch forth
the right hande of thy maiestie, to be our defence against all
our enemyes: through Jesus Christe our Lorde.

The Epistle.

Ephesi. v.



Be you the folowers of God as dere children, and
walke in loue, even as Christe loued vs, and gaue
himselfe for vs an offeryng and a sacrifice of a swete
saour to God. As for fornication, & all vncleannes,
or couetousnes, let it not bee once named among you, as it
becometh sainctes: or filthynes, or folishe talking, or iesting,
whiche

whiche are not comely, but rather geuyng of thankes. For this ye knowe, that no whoremonger, eyther vncleane persone, or couetous persone (whiche is a worshipper of ymagines) hath any inheritaunce in the kyngdome of Christe and of God. Let no man deceyue you with bayne wordes. For because of suche thinges, cummeth the wrath of God vpon the children of disobedience. Be not ye therfore companions of them. Ye were sometime darcknes, but nowe are ye light in the Lorde: walke as children of light, for the fruite of the spirite consisteth in all goodnes, and ryghteousnes, & trueth. Accepte that whiche is p[re]salyng vnto the Lorde, and haue no felowship with the vnfruitfull workes of darcknes, but rather rebuke them. For it is a shame euen to name those thynges, whiche are done of them in secreete: but all thinges when they are brought furth by the lyght, are manifest. For whatsoeuer is manifeste, thesame is lyght: wherfore he sayeth: awake thou that slepest, and stande vp from death, and Christe shall geue thee lyght.

The Gospell.



Jesus was castyng out a deuill that was dumme. Luc. xi.
 And when he had cast out the deuill, the dumme spake, and the people woondered. But some of them sayed: he casteth out devils through Beelzebub the chiefe of the devils. And other tempted hym, and required of hym a sygne from heauen. But he knowyng theyr thoughtes, sayed vnto them: Euery kyngdome deuyded against it selfe, is desolate: and one house doeth fall vpon another. If Sathan also bee deuyded agaynst hymselfe, howe shall hys kyngdome endure? Because ye saye that I caste out deuyls through Beelzebub. If I by the helpe of Beelzebub caste out devils: by whose helpe do your chyldren caste them out? Therfore shall they bee your iudges. But yf I with the synger of God caste out devils, no doubt the kyngdome of God is come vpon you. when a stronge man armed watcheth his house, the thynges that he possesseth are in peace. But when a stronger then he cometh vpon him, & ouercommeth him, he taketh from him all his harnes (wherin he trusted) and deuidenth his goodes. He that is not with me, is agaynste me. And he that gathereth

The.iiii. Sunday in Lent.

reth not with me, scattereth abroad. When the vncleane spirite is gone out of a man, he walketh through drye places seeking reste. And when he findeth none, he sayth: I wil re- turne agayne into my house whence I came out. And when he cometh, he fyndeth it swept and garnished. Then goeth he and taketh to him. vii. other spirites worse then himselfe: and they entre in & dwell there. And the ende of that man is worse then the beginning. And it fortuneth that as he spake these thinges, a certayne woman of the company lyft vp her voyce, and sayd vnto hym: happy is the wombe that bare thee, & the pappes which gaue thee sucke. But he sayd: yea, happie are they that heare the woorde of God, and kepe it.

The.iiii. Sunday.

Deus noster
refugium.
psal. lxxvi.

God is our hope and strength: a very presente helpe in trouble.

Therefore wyl not we feare, though the earth be moued: and though the hylles be caryed into the myddes of the sea.

Though the waters therof rage and swell: and though the mountaynes shake at the tempest of the same.

The ryuers of the floud therof shall make gladde the citie of God: the holy place of the tabernacle of the moste highest.

God is in the myddest of her, therefore shall she not bee remoued: God shall helpe her, and that right early.

The heathen make muche a doe, and the kyngdomes are moued: but God hath shewed his voyce, and the earth shall melte awaye.

The Lorde of hostes is with vs: the God of Jacob is our refuge.

Come hyther, and beholde the workes of the Lorde: what destruction he hath brought vpon the earth.

He maketh warres to cease in all the worlde: he breaketh the bowe, and knappeth the speare in sunder, and burneth the Chariotes in the fyer.

Be styll then, and knowe that I am God: I wilbe exalted among the heathen, and I wylbe exalted in the earth.

The Lorde of hostes is with vs: the God of Jacob is our defence.

Glozy be to the father. &c. As it was in the beginnyng. &c.
The

The Collect.

Graunt we beseeche thee almyghtie God, that we which
for our euill dedes are worthely punyshed: by the com-
forte of thy grace may mercifully be relieved, through oure
Lorde Iesus Christe.

The Epistle.

Tell me (ye that desyre to bee vnder the lawe) doe ye Gala. iii.
not heare of the lawe: for it is wytten that Abra-
ham had .ii. sonnes, the one by a bondemayde, the
other by a free woman. Yea, and he which was borne of the
bondewoman, was borne after the fleshe: but he whiche
was borne of the free woman, was borne by promes: which
thynges are spoken by an allegory. For these are two testa-
mentes, the one from the mount Sina, which gendreth vnto
bondage, whiche is Agar: For mount Sina is Agar in
Arabia, and bordreth vpon the cite, whiche is now called
Jerusalem, and is in bondage with her chyldren. But Je-
rusalem, whiche is above, is free, whiche is the mother of
vs all. For it is witten: Reioyce thou barren that bearest
no chyldren: breake furth and crye, thou that traunylest not:
For the desolate hath many moe chyldren then she whiche
hath an husbande. Brethren we are after Isaac the chyl-
dren of promes. But as then he that was borne after the
fleshe, persecuted him that was borne after the spirite: Even
so is it now. Neuerthelesse, what sayeth the scripture: put
awaye the bondewoman and her sonne. For the sonne of
the bondewoman shall not be heyre with the sonne of the
freewoman: So then brethren, we are not chyldren of the
bondewoman, but of the freewoman.

The Gospell.

Jesus departed ouer the sea of Galile, whiche is the John. vi.
sea of Tiberias, and a greate myltitude folowed
hym, because they sawe his myracles whiche he
dyd on them that were dysleasid. And Iesus wente vp
into a mountayne, and there he satte with his Disciples.
And

The. v. Sunday in Lent.

And Easter a feast of the Jewes, was nye. When Jesus then lift vp his eyes and sawe a great companye come vnto hym, he sayeth vnto Philip: whence shal we bye bread that these maye eate? This he sayed to proue hym: for he hym selfe knewe what he woulde doe. Philip answered hym: two hundreth penyworth of bread, are not sufficiente for them, that euery manne maye take a lytle. One of his disciples (Andrew, Simon Peters brother) sayeth vnto hym: There is a lad here which hath fyue barley loues, and two fyshe: but what are they among so many? And Jesus sayed: make the people sit downe. There was muche grasse in the place: so the menne sate downe, in numbre about fyue thousande: And Jesus tooke the bread, and when he had geuen thankes, he gaue to the Disciples, and the Disciples to them that were set downe, & lyke wyse of the fyshe as muche as they would. When they had eaten inough, he sayd vnto his Disciples: gather vp the broken meate whiche remaineth, that nothyng be losse. And they gathered it together and fylled. xii. baskettes with the broken meate of the fyue barley loues: which broken meate remayned vnto them that had eaten. Then those menne (when they had seen the miracle that Jesus did) sayed: this is of a trueth the same Prophete that shoulde come into the worlde.

The. v. Sunday.

Deus in no-
mine tuo, psal
lxxx.



Aue me (O God) for thy names sake: and auenge me in thy strength.

Heare my prayer (O God:) and harken vnto the woordes of my mouth.

For straungers are risen vp against me: and Tirantes (which haue not God before they eyes) seke after my soule. Beholde, God is my helper: the Lorde is with them that vpholde my soule.

He shall rewarde euill vnto myne enemies: Destroy thou them in thy trueth.

An offeryng of a free hearte wyll I geue thee, and prayse thy name (O Lorde:) because it is so coumfortable.

For he hath delyuered me out of all my trouble: and myne eye hath seene his desyre vpon myne enemyes.

Glorie

Glorie be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

We beseeche thee almighty God, mercifully to looke vpon thy people: that by thy greete goodnesse, they may bee gouerned and preserued euermore bothe in body and soule: through Iesus Christe our Lorde.

The Epistle.

Christe beyng an hye priest of good thynges to come, came by a greater and a more perfecte tabernacle, not made with handes, that is to saye, not of thys buylding, neyther by the bloud of goates and calues, but by his owne bloude he entred in once into the holye place, and founde eternall redemption. For if the bloud of oxen and of goates, and the ashes of a young cowe, when it was spynkled, purifyeth the vncleane as touchyng the purifying of the flesh: howe much more shall the bloud of Christ (which through the eternall spirite, offered hymselfe without spot to god) purge your conscience from dead workes, for to serue the living god: And for this cause is he the mediator of the newe testament: that through death, which chaunced for the redemption of those transgressions, that were vnder the first testament, they whiche are called, might receyue the promes of eternall inheritauce.

Heb. viii.

The Gospell.

Whyche of you can rebuke me of synne: If I saye the trueth, why dooe ye not beleue me: he that is of God heareth Gods woordes: ye therefore heare them not, because ye are not of God. Then answered the Jewes, and sayde vnto hym: saye we not well that thou art a Samaritan and hast the deuill: Iesus answered: I haue not the deuill, but I honour my father, and ye haue dishonored me. I seke not myne owne prayse: there is one that seketh, and iudgeth. Verely, verely, I saye vnto you: if a manne keepe my saying, he shall neuer see deathe.

John. viii.

E. i.

Then

The Sonday next before Easter.

Then sayd the Jewes vnto hym: now knowe we that thou hast the deuill. Abraham is deade, and the Prophetes, and thou sayest: If a man kepe my saying, he shall neuer tast of death. Art thou greater then our father Abraham, whiche is dead: And the Prophetes are dead: whome makest thou thy selfe: Jesus aunswered: If I honoꝝ my selfe, myne honoꝝ is nothyng: it is my father that honoꝝeth me, whiche ye say is your God, and yet ye haue not knowen him: but I know him: And if I say I know hym not, I shalbe a lyer, lyke vnto you. But I knowe him and kepe his saying. Your father Abraham was glad to see my day: and he saw it and reioysed. Then sayd the Jewes vnto hym. Thou arte not yet. i. yere olde, and haste thou seene Abraham: Jesus sayde vnto them: Merely, verely I saye vnto you: ere Abraham was borne, I am. Then tooke they vp stones to cast at hym: but Jesus hid himselfe, and went out of the temple.

The Sonday next before Easter.

Exaudi deus
deprecationē
psal. lxi.



Hear my crying, O G O D: geue eare vnto my prayer.

From the endes of the yearth will I call vnto thee: when my heart is in heavines.

O h set me vp vpon the rocke that is hygher then I: for thou haste bene my hope, and a strong tower for me agaynst the enemye.

I will dwell in thy tabernacle for ever: and my trust shall be vnder the coueryng of thy winges.

For thou, O Lorde, hast hearde my desyres: and haste geuen an heritage vnto those that feare thy name.

Thou shalt graunt the king a long lyfe: that hys yeares may endure throughout all generations.

He shall dwell before God for ever: O prepare thy louyng mercy and faythfulnes, that they may preserue hym.

So will I alway syng prayse vnto thy name: that I may dayly perfourme my bowes.

Gloꝝy be to the father, and to the sonne: and to the holy gost.

As it was in the begynnyng, is now, and ever shalbe: world without ende. Amen.

The

The Collect.

Almightye and everlastyng God, whiche of thy tendre
 loue toward man, hast sente our saviour Jesus Christe
 to take vpon hym our fleshe, and to suffre deathe vpon the
 crosse, that all mankinde shoulde folow the example of his
 greate humilitie: mercifully graunt that we both folow the
 example of his patience, and be made partakers of his re-
 surreccion: through the same Jesus Christe our Lorde.

The Epistle.

Letts the same mynde bee in you, that was also in Philip. ii.
 Christe Iesu: whiche when he was in the shape of
 God, thought it no robbery to be equal with god, ne-
 uertheles he made himselfe of no reputacion, taking on him
 the shape of a seruaunte, & became lyke vnto men, and was
 founde in his apparell, as a man. he humbled himselfe, and
 became obediēt vnto the death, euen the death of the crosse.
 wherefore God hath also exalted hym on hygh, and geuen
 him a name whiche is aboue all names: that in the name of
 Iesus, euery knee shoulde bowe, both of thynges in heauen,
 and thynges in yearth, and thynges vnder the yearth, and
 that all tongues shoulde confesse, that Iesus Christe is the
 Lorde, vnto the prayse of God the father.

The Gospell.

And it came to passe, when Iesus had fynyshed all Mat. xxvi.
 these sayinges, he saied vnto his disciples: ye know
 that after two dayes shall be Easter, and the sonne
 of man shalbe deliuered ouer to bee crucifyed. Then
 assembled together the chiefe Priestes, & the Scribes, and
 the Elders of the people, vnto the palace of the hygh prieste
 (whiche was called Caiphaz) and held a counsell that they
 might take Iesus by subtiltie, & kill him. But they said: not
 on the holy day, lest there be an uproare among the people.

When Iesus was in Bethanie in the house of Sy-
 mon the Leper, there came vnto him a woman hauyng an
 Alabastrer bore of precious oyntment, and powred it on hys
 head, as he sate at the bourde. But when hys disciples saw
 it, they had indignacion, saying: wherto serueth this wast?

E. ii. This

The Sonday next before Easter.

Thys oyntment myght haue bene well solde, and geuen to the poore. when Iesus vnderstode that, he sayd vnto them: why trouble ye the woman: for she hath wroughte a good worke vpon me. For ye haue the poore alwayes with you, but me shall ye not haue alwayes. And in that she hath cast thys oyntment on my body, she dyd it to bury me. Verely I say vnto you: whersoever this gospel shalbe preached in all the worlde, there shall also this that she hath doone, be told for a memoriall of her. Then one of the. xii. (which was called Judas Iscariot) wente vnto the chiefe Priestes, & sayd vnto the: what will ye geue me, and I wil deliuer him vnto you: And they appoynted vnto hym. xxx. pieces of syluer. And from that tyme furth, he sought oportunitie to betray hym. The first day of swete bread, the disciples came to Iesus, saying vnto hym: where wilt thou that we prepare for thee, to eate the Pascheouer: And he sayde: Goe into the citie to suche a man, and saye vnto hym, the Mayster sayeth: my time is at hand, I will kepe my Easter by thee with my disciples. And the disciples dyd as Iesus had appoynted the, and they made readye the Pascheouer. when the euen was come, he sate downe with the. xii. And as they dyd eate, he sayd: Verely I say vnto you, that one of you shal betray me. And they were excedding sorowful, and began euery one of them to say vnto him: Lord, is it I: he answered and said: he that dyppeth his hande with me in the dyshe, the same shall betray me. The sonne of man truely goeth, as it is writen of hym: but woe vnto that man by whome the sonne of man is betrayed. It had beene good for that man, if he had not beene borne. Then Judas, whiche betrayed hym, answered and sayd. Maister is it I: he sayde vnto hym: thou hast sayde. when they were eatyng, Iesus tooke bread, and when he had geuen thanks, he brake it and gaue it to the Disciples, and sayde: Take, eate, this is my bodye. And he toke the cup, and thanked, and gaue it them, saying: Drynke ye all of thys. For this is my bloude (whiche is of the newe testamēt) that is shed for many, for the remission, of synnes. But I saye vnto you: I will not drinke hencefoorth of thys fruite of the vyne tree, vntill that day when I shall drinke it newe with you, in my fathers kingdome. And when they had

had sayde grace, they went out vnto mount Oliuete. Then sayth Iesus vnto them: all ye shalbe offended because of me this night. For it is written: I will smyte the shepehearde, and the shepe of the flocke shall be scatered abroad: but after I am risen agayn, I will goe before you into Galile. Peter answered, and sayd vnto hym: though all men be offended because of thee, yet will not I bee offended. Iesus sayde vnto hym: verely I say vnto thee, that in thys same nyghte before the cocke crowe, thou shalt denye me thryse. Peter sayde vnto hym: yea, though I should dye with thee, yet wil I not denye thee: likewise also sayde all the disciples. Then came Iesus with them vnto a farme place (whiche is called Gethsemane) and sayde vnto the disciples: Sit ye here whyle I goe and praye yonder. And he toke with hym Peter and the two sonnes of Zebede, and began to waxe sorrowfull and heauy. Then sayd Iesus vnto them: My soule is heauy euen vnto the deathe. Tarye ye here and watche with me. And he wente a litle farther & fell flat on his face, and prayed, saying: O my father, if it be possible, let this cup passe from me: neuerthelesse, not as I wil, but as thou wilt: And he came vnto the Disciples, and founde them aslepe, and sayde vnto Peter: what, coulde ye not watche with me one houre: & watche and praye that ye enter not into temptation: the spirite is willing, but the flesh is weake. He went away once agayne and prayed, saying: O my father, if thys cup may not passe awaye from me except I drinke of it, thy will be fulfilled: and he came and found them aslepe agayn: for theyr eyes were heauy. And he lefte them, and wente agayn and prayed the thirde time, saying the same woordes. Then cummeth he to his Disciples, and sayeth vnto them: Slepe on now and take your rest. Beholde, the houre is at hande, and the sonne of manne is betrayed into the handes of synners. Ryse, let vs be going: behold, he is at hande that doeth betray me. Whyle he yet spake: loe, Judas one of the number of the. xii. came, and with hym a greate multitude with sweordes & stauies, sent from the chiefe prestes and elders of the people. But he that betrayed hym, gaue them a token, saying: whomsoever I kysse, the same is he, holde him fast. And furthwith he came to Iesus, and sayde: hallo Maister, and kissed him. And Iesus sayd vnto hym: frende,

The Sunday next before Easter.

wherfore art thou come: Then came they and laied handes on Iesus, & toke him. And behold, one of them whiche were with Iesus, stretched out his hande and drewe his sweord, and stroke a seruaunt of the hye priest, & smote of hys eare. Then sayde Iesus vnto hym: put vp thy sweorde into the sheath, for all they that take the sweord, shal perish with the sweord. Thinkest thou that I cannot now praye to my father, & he shall geue me, euen now, more then .xii. legions of Angels: But how then shall the scriptures be fulfilled: For thus must it be. In that same houre sayd Iesus to the multitude: ye bee come out as it were to a thefe with sweordes and stauers, for to take me. I sate daily with you teaching in the temple, & ye tooke me not. But all this is done that the scriptures of the prophetes might be fulfilled. Then all the disciples forsoke hym and fled. And they toke Iesus and led hym to Cayphas the hye priest, where the Scribes and the Elders were assembled. But Peter folowed hym a farre of vnto the hye priestes palace: and went in, and sate with the seruauntes to see the end. The chiefe priestes & the elders & all the counsel, sought false witnes against Iesus (for to put him to death) but found none: yea, when many false witness came, yet found they none. At the last came .ii. false witnesses, & sayd: This felowe sayd: I am habile to destroy the temple of God, and to builde it agayne in .iii. dayes. And the chiefe priest arose, & said vnto him: answerest thou nothing: why doe these beare witnes against thee: But Iesus helde his peace. And the chiefe priest answered & said vnto him. I charge thee by the liuing God, that thou tell vs, whether thou be Christ the sonne of God. Iesus sayd vnto him: thou hast sayd. Neuertheles I say vnto you: hereafter shal ye see the sonne of man sitting on the ryght hande of power, and cumming in the cloudes of the skye. Then the hye priest rent his clothes, saying: he hath spoken blasphemye, what nede we of any moe witnesses: Beholde, now ye haue heard his blasphemie: what thinke ye: They answered and sayd: he is worthie to dye. Then did they spit in hys face, & buffeted him with fistes. And other smote hym on the face with the palme of their handes, saying: tell vs thou Christ, who is he that smote thee: Peter sate without in the palace, and a damosell came to hym, saying: thou also wast with Iesus of Galile:

Galile: but he denied before the all, saying: I wot not what thou saiest. when he was gone out into the porthe, another wēche saw hym, & sayd vnto them that were there: This fellow was also with Jesus of Nazareth. And again he denied with an othe, saying: I doe not knowe the man. And after a whyle came vnto hym they that stode by, and sayd vnto Peter: surely thou art euen one of them, for thy speche bewrayeth thee. Then began he to curse and to sweare, that he knewe not the man. And immediatlye the cocke krowe. And Peter remembred the woorde of Jesu, which sayde vnto hym: before the cocke krowe, thou shalt denye me thryse: and he went out & wepte bytterly. when the mornyng was come, all the chiefe Priestes, and the Elders of the people held a counsell agaynst Jesus, to put him to death, & brought him bounde, and deliuered him vnto Poncius Pilate the deputie. Then Judas (whiche had betrayed him) seeyng that he was condemned, repented himselfe, and brought agayne the .xxx. plates of siluer to the chiefe priestes and elders, saying: I haue synned, betraying the innocent blood. And they sayde: what is that to vs? See thou to that. And he caste downe the siluer plates in the temple, and departed & went and hanged himselfe. And the chiefe priestes toke the siluer plates, and sayd: It is not lawfull for to put them into the treasure, because it is the pryce of bloude. And they tooke counsell, & bought with them a potters fielde to bury straungers in. wherefore the fielde is called Haceldaina, that is, the fielde of blond, vntill this day. Then was fulfilled that whiche was spoken by Ieremie the Prophete, saying: and they toke .xxx. siluer plates, the pryce of hym that was valued whome they bought of the chyldren of Israell, and gaue them for the potters fielde, as the Lorde appoynted me. Jesus stode before the deputie, and the deputie asked hym, saying: Art thou the king of the Jewes? Jesus sayd vnto hym: thou sayest: And when he was accused of the chiefe priestes and elders, he aunswered nothing. Then sayd Pilate vnto him: hearest thou not how many witnesses they lay against thee? And he aunswered him to neuer a woorde: insomuche that the deputie maruelled greatly. At that feast, the deputie was wont to deliuer vnto the people a prisoner, whome they woulde desyre. He had then a notable prisoner called

The Sonday next before Easter.

Barrabas. Therefore when they were gathered together, Pilate said: whether wil ye that I geue loce vnto you, Barrabas, or Jesus whiche is called Christ: For he knewe that for enuy they had deliuered him. when he was set down to geue iudgement, his wife set vnto him, saying: haue thou nothing to doe with that iuste man: For I haue suffered many thinges this day in my slepe, because of him. But the chiefe priestes and elders perswaded the people that they shoulde aske Barrabas, & destroye Jesus. The deputie answered & said vnto them: whether of the twayne wil ye that I let loce vnto you: They sayde: Barrabas. Pilate sayd vnto them: what shall I doe then with Jesus, whiche is called Christ: They all sayd vnto hym: let him be crucifyed. The deputie sayd: what euill hath he done: But they cryed the more, saying: let him be crucifyed. when Pilate sawe that he coulde preuaile nothing, but that more busines was made, he toke water & washed his handes before the people, saying: I am innocent of the blood of this iust persone, ye shall see. Then answered all the people & sayd: his blood bee on vs & on our children. Then let he Barrabas loce vnto them: & scourged Jesus, & deliuered hym to bee crucifyed. Then the souldiers of the deputie toke Jesus into the common hall, & gathered vnto him all the cōpany: & they stripped him, & put on hym a purple robe, & platted a croune of thornes, and put it vpon his heade, & a reede in his right hande, & bowed the knee before hym, & mocked hym, saying: haile kyng of the Jewes: & whē they had spit vpon him, they toke the reede & smote him on the head. And after that they had mocked him, they toke the robe of him agayn, & put his own raiment on him, & led him away to crucifie him. And as they came out, they found a man of Cirene (named Simō) him they cōpelled to beare hys crosse. And they came vnto the place whiche is called Golgotha, (that is to say, a place of dead mē's sculs) & gaue him vineger to drinke mingled with gall. And whē he had tasted therof he woulde not drinke. when they had crucified him, they parted his garmentes, and did caste lottes: that it might be fulfilled whiche was spokē by the prophete: They parted my garmentes among them, & vpon my vesture did they caste lottes. And they sate and watched him there, and set vp ouer his head the cause of hys deathe written. Thys is Je-

is Jesus the king of the Jewes. Then were there. ii. thieves crucified with hym, one on the right hande, and an other on the left. They that passed by, reviled hym, wagging theyr heades, & saying: thou that destroyedst the temple of God, & didst build it in thre dayes, save thy selfe. If thou be the sone of God come downe fro the crosse. Lyke wise also the hygh p̄iestes mocking him, with the Scribes and elders, sayde: he saved other, himselfe he cannot save. If he be the kyng of Israel let him now come down from the crosse, and we will beleue him. He trusted in God, let him deliver him now, if he wil have him, for he sayd: I am the sone of god. The thieves also whiche were crucified with hym, caste the same in hys teeth. From the sixt houre was there darckenes over al the land, vntil the ninth houre. And about the ninth houre, Jesus cryed with a loude voyce, saying: Ely, Ely, lama sabachani: that is to say: my God, my God, why hast thou forsaken me? Some of them that stood there, when they hearde that, sayd: This man calleth for Helias. And streyghtwaye one of them ran & toke a sponge, & when he had filled it ful of vineger, he put it on a reede, & gaue him to drinke. Other said: let be, let vs se whether Helias wil come & deliver him. Jesus, when he had cryed agayne with a loude voyce, yelded vp the goste. And behold, the baile of the tēple dyd rent into two partes, from the top to the botome, and the yearth dyd quake, and the stones rent, and graues dyd open, & many bodie of sainctes, whiche slepte, arose and wente out of the graues after hys resurreccyon, and came into the holycitie and appeared vnto manye. When the Centurion, and they that were with hym watching Jesus, saw the yearthquake, and those thynges whiche happened, they feared greatly, saying: Truly this was the sonne of God. And many weomen were there (beholding him a farre of) which folowed Jesus from Galile, minystring vnto hym: Among whiche was Mary Magdalene, and Mary the mother of James and Ioses, and the mother of Zebedes chyl-
dren.

Monday before Easter.

The Epistle.

E. v.

what

The Monday before Easter.

Esai. lxiii.



What is he thys that cunmeth from Edom, with red
colored clothes of Bosra: (whiche is so costly cloth)
& cunmeth in so mightely with all hys strength: I
am he that teacheth ryghteousnesse, & am of power
to helpe. Wherefore then is thy clothynge red, and thy ray-
ment lyke hys that treadeth in the wyne presse: I haue tro-
den the presse my selfe alone, and of all people there is not
one with me. Thus will I treade downe myne enemies in
my wrath, and set my feete vpon them in myne indignaciō.
And theyr bloude shall bespyng my clothes, and so will I
stayne all my raynente. For the daye of vengeance is as-
signed in my hearte, and the yeaere when my people shall be
deliuered is come. I looked aboute me, & there was no man
to shewe me any helpe. I merueyled that no man helde me
vp. Then I helde me by myne owne arme, and my feruent-
nesse sustayned me. And thus will I treade downe the peo-
ple in my wrath, and bathe them in my displeasure, & vpon
the yearth will I lay theyr strength. I wil declare the good-
nesse of the Lorde, yea and the prayse of the Lord for al that
he hath geuen vs, for the great good that he hath done for
Israell: whiche he hath geuen them of hys owne fauor, and
according to the multitude of his louing kindnesse. For he
sayde: these no doubt are my people, and no shrinkyng chil-
dren, & so he was theyr sauour. In theyr troubles he was
also troubled with them: and the Angell that wente furth
from his presence, deliuered them. Of very loue and kynde-
nes that he had vnto them, he redeemed them. He hath borne
them and carped them vp, euer sence the world began: But
after they prouoked hym to wrath & vexed his holy minde,
he was their enemye & fought against them himselfe. Yet re-
membred Israell the old tyme of Moyses & his people, sayng:
where is he that broughte them from the water of the sea,
with them that fed his shepe: where is he that hath geuen
his holy spirite among them: he led them by the right hand
of Moyses, with hys glorious arme: denydyng the water be-
fore them (whereby he gate hymselfe an euerlastyng name:)
he led them in the depe, as an horse is led in the playne, that
they should not stumble, as a tame beast goeth in the fielde:
and the breath geuen of God, geueth hym reste.
Thus (O God) haste thou led thy people, to make thy selfe
a glorious

a glorious name withall. Looke downe then from heauen, and beholde the dwelling place of thy sanctuary, & thy glory. How is it that thy gelousy, thy strength, the multitude of thy mercies and thy loking kindnes, wil not be intreated of vs: yet art thou our father. For Abraham knoweth vs not, neyther is Israelacquaynted with vs: But thou Lorde, art oure father and redemer, and thy name is euerlastyng. O Lorde, wherfore hast thou led vs out of thy way: wherfore hast thou hardened our heartes, that we feare thee not: Be at one with vs agayne for thy seruantes sake, and for the generacyon of thyne heritage. Thy people haue had but a litle of thy Sanctuary in possession, for oure enemyes haue troden downe the holpe place. And we were thyne from the begynnyng, when thou wast not they: Lorde, for they haue not called vpon thy name.

The Gospell.



After two dayes was Easter, and the dayes of swete bread. And the hye priestes and the Scribes sought howe they myght take hym by craft, and put hym to death. But they sayd: not in the feast day, lest any busines arise among the people. And whē he was at Bethany in the house of Simon the Leper, euen as he sate at meate, there came a woman hauyng an Alabaster boxe of oyntmente, called Marde, that was pure and costlye: and she brake the boxe and powred it on hys head. And there were some that were not contente within themselves, and sayde: what neded thys waste of oyntmente: for it mighte haue bene solde for more then. ccc. pence, and haue bene geuen vnto the poore. And they grudged agaynst her. And Iesus sayde: lette her alone, why trouble ye her: She hath done a good worke on me: for ye haue poore with you alwayes, & whensoever ye will ye may dooe them good: but me haue ye not alwayes. She hath done that she could, she came aforehande to annoynt my bodye to the burying. Verely I saye vnto you: whersoever this Gospell shalbe preached throughout the whole worlde, thys also that she hath doone, shalbe rehearsed in remembraunce of her. And Judas Iscarioth, one of the .xii. wente awaye vnto the hye Priestes to betray hym vnto them. when they hearde that, they

Mar. xliii.

The Monday before Easter.

they were glad, & promised that they would geue hym money. And he sought howe he might cōueniently betray him. And the first day of swete bread (when they offered Pasleo-uer) his disciples sayd vnto hym: where wylte thou that we goe and prepare that thou mayest eate the Pasleo-uer: And he sente furth two of hys Disciples, and sayde vnto them: goe ye vnto the citie, and there shal mete you a man bearing a pitcher of water, folowe hym. And whithersoener he goeth in, saye ye vnto the goodmanne of the house, the maister sayth: where is the geast chamber, where I shal eate Pasleo-uer with my disciples: And he will shewe you a great parlor paved & prepared: there make ready for vs. And his disciples went furth, and came into the citie, & found as he had sayde vnto them: and they made ready the Pasleo-uer. And when it was now euentide, he came with the. xii. And as they sate at boorde and dyd eate, Jesus said: verely I say vnto you, one of you (that eateth with me) shal betraye me. And they began to be sorow, and to say to him one by one, is it I: & an other sayd: is it I: he answered & sayd vnto them: it is one of the. xii. euē he that dypeth with me in the platter. The sōne of man truely goeth, as it is wrytten of hym, but woe to that man by whome the sonne of man is betrayed: Good were it for that man, if he had neuer beene borne. And as they did eate, Jesus tooke bread, & when he had geuen thanks, he brake it, and gaue to them, and sayd: Take, eate, this is my body. And he toke the cup, and when he had geuen thanks, he toke it to them, and they all dranke of it. And he sayd vnto the: This is my bloud of the newe testamente, whiche is shed for many. Verely I saye vnto you: I will drinke no more of the fruite of the vine, vntill that day that I drinke it newe in the kyngdome of God. And when they had sayde grace, they wente out to mounte Oliuete. And Jesus sayeth vnto them: all ye shalbe offended because of me this nighte. For it is wrytten: I will smyte the shepeheard & the shepe shal be scatered: but after that I am risen again, I wil go into Galile before you. Peter said vnto him: & though al men be offēded, yet will not I. And Jesus saith vnto him: verely, I say vnto thee, that this day, euē in this night, before I cocke crowe twise, thou shalt deny me thre tymes. But he spake more behemētly: no, if I should die with thee,

thee, I will not deny thee. Likewise also sayd they all. And they came into a place which was named Gethsemany, and he sayde to his disciples: Lye here whyle I goe asyde and praye. And he taketh with hym Peter, & James, and John, and began to waxe abashed and to be in an agony, and said vnto them. My soule is heauy, euen vnto the death: tary ye here and watche. And he went furth a litle and fell downe flat on the grounde, and prayed, that if it were possible, the houre might passe from hym. And he sayd: Abba father, all thinges are possible vnto thee, take awaye this cup fro me: neuerthelesse, not that I will, but that thou wilt bee doone. And he came and found them slepyng, and sayeth to Peter: Simon, sleepest thou: Couldst not thou watche one houre: watche ye and pray, lest ye enter into temptacion: the spirite truely is ready, but the fleshe is weake. And agayne he went asyde and prayed, and spake the same woordes. And he returned and found them allepe agayne, for they: eyes were heauy, neyther wiste they what to aunswere hym. And he came the thyrde tyme and sayd vnto them: slepe hencefurth and take your ease, it is inough. The houre is come: behold, the sonne of manne is betrayed into the handes of synners: Kysse by, let vs go: Loe he that betraieyth me is at hand. And immediatelye whyle he yet spake, cummeth Judas (whiche was one of the. xii.) and with hym a great noubner of people with sweordes and stauies, from the hye Priestes, and Scribes, and Elders. And he that betraied him, had geuen them a generall token, saying: whosoener I dooe kysse, the same is he: take him, and leade hym awaye warely. And as soone as he was come, he goeth straight waye to hym, and sayeth vnto him: Maister, Maister, and kissed him: and they layed they: handes on hym, and toke hym. And one of them that stode by, drew out a sweorde, and smote a seruaunte of the hye Prieste, and cutte of hys eare. And Iesus answered, and sayde vnto them: ye be come out as vnto a thefe with sweordes and stauies, for to take me: I was dayelye with you in the temple teachyng, and ye tooke me not: but these thynges come to passe that the Scriptures shoulde bee fulfilled. And they all forsooke hym and ranne awaye. And there folowed hym a certayne younge manne clothed in linnen vpon the bare, and the young manne caught him, and

At the Communion.

and he left his linnen garmente and fled from them naked. And they led Jesus awaye to the hyghest prieste of all, and with him came all the hye priestes, and the Elders, and the Scribes. And Peter folowed hym a great way of (even till he was come into the palace of the hye prieste) and he sate with the seruauntes, and warmed hymselfe at the fyer. And the hye priestes and all the counsell soughte for witnesse agaynst Jesu to put him to death, and founde none: for many bare false witnes agaynste hym, but they? witnessses agreed not together. And there arose certayne and broughte false witnesse agaynst hym saying: we hearde him saye: I will destroy this temple that is made with handes, and within.iii. dayes I will buylde an other made without handes. But yet they? witnessses agreed not together. And the hye priest stode by among them, and asked Jesus, saying: aunswerest thou nothyng: howe is it that these beare witnesse agaynst thee? But he helde hys peace, and aunswered nothyng. Agayne the hye priest asked hym, and sayde vnto hym: arte thou Christ the sonne of the blessed? And Jesus sayd: I am. And ye shall see the sonne of man sitting on the right hande of power, and cumming in the cloudes of heauen. Then the hye prieste rente hys clothes, and sayde: what nede we any further of witnessses: ye haue heard blasphemie, what thinke ye? And they all condemned hym to be woorthie of deathe. And some began to spyt at hym, and to couer hys face, and to beate hym with fistes, & to say vnto hym: Areade, and the seruauntes buffeted hym on the face. And as Peter was beneth in the palace, there came one of the wēches of the hiest priest, and whē she sawe Peter warming himselfe, she looked on hym, and sayde: wast not thou also with Jesus of Nazareth? And he denyed, saying: I know him not, neither wote I what thou sayest. And he wente oute into the porche, and the cocke krew. And a damosel (when she saw hym) began agayn to say to them that stoode by: thys is one of thē. And he denyed it agayne. And anone after they that stoode by, sayde agayne vnto Peter: surely thou arte one of them, for thou art of Galile, & thy speche agreeth thereto. But he began to curse and to sweare, saying: I knowe not thys man of whome ye speake. And agayn the Cocke krew: and Peter remembred the woorde that Jesus had sayde vnto hym:
before

The Tuesday before Easter. Fol. xl.

before the cocke crowe twice, thou shalt denye me thre times.
And he began to wepe.

The Tuesday before Easter.

The Epistle.

The lord God hath opened myne eare, therefore can I not say nay, neyther withdrawe my selfe: but I offer my backe vnto the smyters, and my chekes to the nippers. I turne not my face from shame and spitting, and the lord God shall helpe me: Therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is at hand that iustifieth me, who will then goe to law with me? Let vs stande one agaynst another: if there be anye that will reason with me, let him come here forth vnto me. Beholde, the Lord God standeth by me, what is he then that can condemne me: loe, they shall be all lyke as an olde cloth, the moth shall eate them vp. Therefore, whoso feareth the Lord among you, let hym heare the voyce of hys seruante. whoso walketh in darckenes, and no lighte shineth vpon him, let him put his trust in the name of the Lord, and hold him by his God: but take hede, ye all kinde a fyre of the wrath of God and steare vp the coales: walke on in the glystryng of your owne, fyre and in the coales that ye haue kiendled. Thys cummeth vnto you from my hande, namely that ye shall slepe in sorowe.

The Gospell.



Ad anone in the dawning, the hye priestes helde a counsell with the Elders and the Scribes, and the whole congregacion, and bounde Iesus and led him away, and deliuered him to Pilate. And Pilate asked hym: art thou the kynge of the Jewes? he answered and sayd vnto him: thou sayst it. And the hye priestes accused him of manye thynges. So Pilate asked hym agayne, saying: answerest thou nothyng? Beholde howe manye thynges they laye vnto thy charge.
Jesus

At the Communion.

Jesus yet answered nothing, so that Pilate marvelled. At that feast Pilate dyd deliuer vnto them a prisoner, whom soever they woulde desyre. And there was one that was named Barrabas, which lay bound with them that made insurreccion: he had committed murder. And the people called vnto him, and began to desyre hym, that he would dooe accordyng as he had euer doone vnto them. Pilate answered them, saying: will ye that I let looce vnto you the kyng of the Jewes: for he knewe that the hye priestes had delyuered hym of enuye. But the hye priestes moued the people that he should rather deliuer Barrabas vnto them. Pilate answered agayne, and sayd vnto them: what will ye that I then doe vnto hym, whom ye call the king of the Jewes: And they cryed again, crucifye him. Pilate sayd vnto them: what euill hath he done: And they cried the more feruently, crucifye hym. And so Pilate willing to content the people, lette looce Barrabas vnto them, and delyuered bp Jesus (whē he had scourged hym) for to be crucified. And the soldiers led him awaye into the common hall, and called together the whole multitude, and they clothed hym with purple, and they platted a crowne of thornes, and crowned hym withall, and began to salute him: Hail king of the Jewes. And they smote hym on the head with a reede, and dyd spit vpon hym, and bowed theyr knees and worshypped hym. And when they had mocked hym, they tooke the purple of hym, and put hys owne clothes on hym, and led hym out to crucifie hym. And they compelled one that passed by called Simon of Sirene (the father of Alexander and Rufus) whiche came out of the fielde, to beare hys crosse. And they brought hym to a place named Golgotha (whiche if a man interprete it, is the place of dead mennes sculles) and they gaue him to drinke, wyne mingled with mirrhe, but he receiued it not. And when they had crucified hym: they parted his garmentes, castyng lottes vpon them what euery man shoulde take. And it was about the thyrde houre, and they crucified hym. And the tytle of his cause was written. The kyng of the Jewes. And they crucified with hym two theues: the one on hys ryghte hande, and the other on hys left. And the scripture was fulfilled, whiche sayeth: he was counted among the wicked. And they that wente by, rayled on hym

on him, wagging theyr heades, and saying: A wretche, thou that destroyest the temple, and buildest it agayne in thre dayes: saue thy selfe and come downe from the crosse. Lyke-
 wyse also mocked hym the hye priestes among themselves with the Scribes, and sayed: he saued other men, hymselfe he cannot saue. Let Christ the king of Israel descende now from the crosse, that we maye see and beleue. And they that were crucified with hym, checked hym also. And when the first houre was come, darkenes arose ouer all the earth, vntill the ninth houre. And at the ninth houre Iesus cryed with a loude voyce, saying: Eloy, Eloy, lama sabathany: whiche is (yf one interprete it) my God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, sayed: beholde, he calleth for helias. And one ranne and fylled a sponge full of vineger, and put it on a reede, and gaue him to drinke, saying: let him alone, let vs see whether helias wyll come and take hym downe. But Iesus cryed with a loude voyce, and gaue vp the gost. And the bayle of the temple rente in.ii. peces, from the top to the bottom. And when the Centurion (whiche stode before him) sawe that he so cryed, and gaue vp the gost, he sayde: truely this man was the sonne of God. There were also women a good waye of, beholding hym: among whome was Mary Magdalene, and Mary the mother of James the lytle, and of Ioses, & Mary Salome (whiche also when he was in Galile had folowed hym, and ministred vnto hym) and many other women, whiche came by with hym to Ierusalē. And now when the euen was come (because it was the daye of preparyng that goeth before the Sabbath) Ioseph of the citie of Aramathia, a noble counsailour, whiche also looked for the kingdome of God, came and wente in boldly vnto Pilate, and begged of hym the body of Iesu. And Pilate merueyled that he was already dead, and called vnto hym the Centurion, and asked of hym, whether he had been any whyle dead. And when he knewe the trueth of the Centurion, he gaue the bodye to Ioseph. And he bought a linnen clothe, and tooke hym downe, and wrapped hym in the linnen clothe, and layed him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Ioses behelde where he was layde.

Wednesday before Easter.

At the Communion.

The Epistle.

Hebr. ix.



Here as is a testamente, there must also (of necessity) be the death of hym that maketh the testament. For the testament taketh authoritie when men are dead: for it is yet of no value, as long as he that maketh the testament is alyue: for which cause also, neyther the firste testament was ordayned without blood. For when Moles had declared all the commandemente to all the people, accordyng to the lawe, he tooke the blood of calves, and of Goates, with water and purple wolle, and yslope, and sprinckled both the booke and all the people, saying: this is the blood of the testamente, whiche God hath appointed vnto you. Moreover he sprinckled the tabernacle with blood also, and all the ministryng vessels. And almost al thinges are by the lawe, purged with blood, and without shedyng of blood is no remission. It is nede then, that the similitudes of heauenly thynges be purifyed with suche thynges: but that the heauenly thynges themselves, be purifyed with better sacrifices then are those. For Christe is not entred into the holy places that are made with handes (whiche are similitudes of true thynges) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer hymselfe often, as the hye priest entreth into the holy place euery yere with straunge blood: for then must he haue often suffred sence the worlde began. But now in the end of the worlde hath he appeared once, to put sinne to flight by the offering vp of hymselfe. And as it is appointed vnto all men that they shall once dye, and then cometh the iudgemente: Euen so Christe was once offered to take away the sinnes of many, and vnto them that looke for him, shall he appeare agayne without synne, vnto saluacion.

The Gospell.

Luce. xxii.



The feast of swete bread drew nye, whiche is called Easter, and the hye priestes and Scribes sought howe they myght kill hym, for they feared the people.

ple. Then entred Sathan into Judas whose surname was Iscarioth (whiche was of the numbre of the. xii.) and he went his waye and comuned with the hye priestes and officers, howe he myght betraye hym vnto them. And they were glad, and promysed to geue hym money. And he consented, and sought oportunitie to betraye hym vnto them, when the people were awaye. Then came the daye of swete breade, when of necessitie passeouer must be offred. And he sent Peter and John, saying: goe and prepare vs the passeouer, that we maye eat. They sayed vnto hym: where wyle thou that we prepare? And he sayed vnto them: beholde, when ye enter into the citie, there shall a manne meete you bearing a pytcher of water: him followe into the same house that he entreth in, and ye shall saye vnto the good man of the house: the maister sayeth vnto thee: where is the guest chambze where I shall eat the passeouer wyth my disciples? And he shall shewe you a great parlour paved: there make ready. And they wente and founde as he had sayed vnto them, and they made ready the passeouer. And when the houre was come, he satte downe, and the. xii. Apostles with hym. And he sayed vnto them: I haue inwardly desired to eat this passeouer with you, before that I suffre. For I saye vnto you: henceforth I wyl not eat of it any more, vntill it be fulfilled in the kyngdome of God. And he tooke the cup, and gaue thanks, and sayed: Take this, and deuide it among you. For I say vnto you: I will not drinke of the fruite of the vine, vntill the kyngdome of God come. And he tooke bread, & when he had geuen thanks, he brake it, and gaue vnto them, saying: This is my body, whiche is geuen for you: This doe in the remembraunce of me. Wyth wyle also when he had supped, he tooke the cuppe, saying: This cup is the newe testamente in my blood, whiche is shed for you. Yet beholde, the hande of hym that betrayeth me, is with me on the table, And truly the sonne of manne goeth as it is appoynted: but woe vnto that manne, by whom he is betrayed. And they began to enquire among themselves, whiche of them it was that should doe it. And there was a strife among them, whiche of them shoulde seme to be greatest. And he sayde vnto them: the kynges of nations reigne ouer them, & they that haue authoritie vpon them, are called gracious Lordes: but ye shall not be so.

Wednesday before Easter.

But he that is greatest among you, shalbe as the yonger, and he that is chiefe, shalbe as he that doeth minister. For whether is greater he that sitteth at meate, or he that serueth: Is not he that sitteth at meate: But I am among you, as he that ministrereth. Ye are they whiche haue bydden with me in my temptacions. And I appoynte vnto you a kyngdome, as my father hath appoynted to me, that ye may eate and drynke at my table in my kyngdome, and sit on seates, iudgeyng the. xii. tribes of Israel. And the Lorde sayed: Simon, Simon, behold, Sathan hath desired to siste you, as it were wheate: But I haue prayed for thee, that thy fayth fayle not. And when thou art conuerted, strength thy brethren. And he sayde vnto hym: Lorde I am ready to goe with thee into prison, and to death. And he sayde: I tell thee Peter, the Cocke shall not krowe this daye, tyll thou haue thise denyed that thou knowest me. And he sayde vnto them: when I sent you without wallet, and scrip, and shoes, lacked ye any thing: And they sayde, no. Then sayde he vnto them: but now he that hath a wallet, let hym take it vp, and lyke wyse his scrip. And he that hath no sworde, let hym sell his coate and bye one. For I saye vnto you, that yet thesame whiche is written, must be perfourmed in me: euen among the wicked was he reputed: For those thynges whiche are written of me haue an ende. And they sayed: Lord, behold, here are. ii. swordes: and he sayed vnto them: it is ynough. And he came out, and went (as he was wont) to Mounte Oliuete. And the disciples folowed hym. And when he came to the place, he sayde vnto them: praye, lest ye fall into temptacion. And he gate hymselfe from them about a stones cast, and kneeled downe and prayed, saying: Father yf thou wilt, remoue this cup from me: Neuerthelesse, not my wyll, but thyn be fulfilled. And there appeared an Angell vnto hym from heauen, comfortyng hym. And he was in an agony and prayed the longer: and his sweate was lyke droppes of bloud, tricklyng downe to the grounde. And when he arose from prayer, and was come to his disciples, he founde them slepyng for heavynesse, and he sayed vnto them: why slepe ye: Ryse and praye, lest ye fall into temptacion. whyle he yet spake, beholde, there came a companye, and he that was called Judas, one of the. xii. went

Went before them, and pressed nye vnto Jesus, to kisse hym.
 But Jesus sayd vnto him: Judas, betrayest thou the sonne
 of man with a kisse: when they whiche were aboute hym
 sawe what would folowe, they sayde vnto hym: Lord, shall
 we smite with the sworde: And one of them smote a ser-
 uaunte of the hye priest, and stroke of his ryght eare. Jesus
 aunswered and sayed: suffre ye thus farre forth. And when
 he touched his eare, he healed hym. Then Jesus sayde vn-
 to the hye priestes, and rulers of the temple, and the elders,
 whiche were come to hym: Ye be come out as vnto a thefe,
 with swordes and staves. when I was dayly with you in
 the temple, ye stretched forth no handes agaynste me: but
 this is even your very houre, and the power of darkenesse.
 Then tooke they him & led him, and brought him to the hye
 priestes house. But Peter folowed a farre of. And when
 they had kindled a fyre in the myddes of the palace, and
 were sette downe together, Peter also sat downe among
 them. But when one of the wenches behelde hym, as he
 sat by the fyre (and looked vpon hym) she sayed: this same
 felowe was also with him. And he denied him, saying: wo-
 manne, I knowe hym not. And after a lytle whyle, another
 sawe hym, and sayd: thou art also of them. And Peter sayd:
 man, I am not. And aboute the space of an houre after, an
 other affirmed, saying: verely, this felowe was with hym
 also, for he is of Galile. And Peter sayed: man, I wot not
 what thou sayest. And immediatly whyle he yet spake,
 the Cocke krowe. And the Lorde turned backe and looked
 vpon Peter. And Peter remembred the worde of the Lorde,
 howe he had sayed vnto hym: before the Cocke krowe, thou
 shalt deny me thryse: and Peter went out and wepte bitter-
 ly. And the men that tooke Jesus mocked hym, and smote
 hym: and when they had blindfolded hym, they stroke hym
 on the face, and asked hym, saying: Acreade, who is it that
 smote thee: And many other thynges despitely sayde
 they agaynst hym. And as sone as it was daye, the Elders
 of the people, and the hye priestes and Scribes, came
 together, and led hym into theyr counsell, saying: Art
 thou very Christe: tell vs. And he sayed vnto them: yf
 I tell you ye wyll not beleue me, and yf I aske you, you
 will not aunswere me, nor let me goe: hereafter shall the
 sonne of man sit on the ryght hande of the power of God.

Thursday before Easter.

Then sayed they all: Art thou then the sonne of God. he sayde: Ye saye that I am. And they sayed: what nede we of any further witnes: For we oure selues haue hearde of his owne mouth.

At Euen song. The first lesson. Lamenta. i. vnto the ende.

Thursday before Easter.

At Mattins. The first Lesson. Lamenta. ii. vnto the ende.

The Epistle.

I. Cor. xi.

This I warne you of, and cominende not, that ye come not together after a better maner, but after a worse. For first of all, when ye come together in the congregacion, I heare that there is discencion among you, and I partly beleue it. For there muste bee sectes among you, that they whiche are perfect among you, may be knowen. when ye come together therfore into one place, the Lordes supper cannot be eaten, for euery manne beginneth afoze to eate his owne supper. And one is hungry, and another is broken. Haue ye not houses to eate and drynke in: despise ye the congregacion of God, and shame them that haue not: what shall I saye vnto you: shall I prayse you: In this I prayse you not. That whiche I deliuered vnto you, I receyued of the Lorde. For the Lorde Jesus, thesame night in whiche he was betrayed, tooke bread, and when he had geuen thanks, he brake it, & sayed: Take ye & eate, this is my body, whiche is broken for you. This doe ye in the remembraunce of me. After thesame maner also, he tooke the cup when supper was done, saying: this cup is the newe testamente in my blood. This doe, as oft as ye drynke it, in remembraunce of me. For as often as ye shall eate this bread, and drynke this cuppe, ye shall shewe the Lordes death tyll he come. wherfore, whosoever shall eate of this bread, or drynke of the cuppe of the Lorde unworthely, shalbe gilty of the bodye and blood of the Lorde. But let a man examine hymselfe, and so let hym eate of the bread, and drynke of the cup. For he that eateth and drinketh unworthely, eateth and drinketh his owne damnacion, because he maketh no difference of the Lordes bodye.

body. For this cause many are weake and sicke among you, and many slepe. For yf we had iudged our selves: we should not haue been iudged. But when we are iudged of the Lorde, we are chastened, that we shoulde not be damned with the worlde. wherfore my brethren, when ye come together to eate, tary one for an other. If any man hongre, let hym eate at home, that ye come not together vnto condemnation. Other thinges will I set in ordre when I come.

The Gospell.

The whole multitude of them arose, and led hym Luce. xxiii.
vnto Pylate. And they began to accuse hym, saying: we founde this felowe peruerting the people, and forbydding to paye tribute to Cesar: saying that he is Christe a kyng. And Pylate apposed hym, saying: art thou the kyng of the Jewes: he answered hym and sayed: thou sayest it. Then sayed Pylate to the hye priestes and to the people: I finde no faute in this mā. And they were the more fierce, saying: he moueth the people, teachyng throughout all Iury, and began at Galile, euen to this place. When Pylate heard mencion of Galile, he asked whether the manne were of Galile. And asone as he knewe that he belonged vnto Herodes iurisdiction, he sente hym to Herode, whiche was also at Ierusalē at that time. And when Herode sawe Iesus, he was excedyng glad, for he was desyrus to see hym of a long season, because he had heard many thynges of him, & he trusted to haue seen some miracle done by hym. Then he questioned with hym many woordes. But he answered hym nothyng. The hye priestes and Scribes stoode furth & accused hym straightly. And Herode with his men of warre, despised hym. And when he had mocked hym, he arayed hym in whyte clothynge, and sent hym agayne to Pylate. And thesame daye Pylate and Herode were made frendes together. For before they were at varyaunce. And Pylate called together the hye priestes, and the rulers, and the people, and sayed vnto them: ye haue brought this man vnto me, as one that peruerteth the people: and beholde, I examine hym before you, and finde no faute in this man of those thynges wherof ye accuse hym, no nor yet Herode: For I sent you vnto hym, and loe, nothing worthy of death
F. iiii. 18

Thursday before Easter:

is done vnto hym: I will therfore chasten hym, and let hym looce. For of necessitie he must haue let one looce vnto them at that feast. And all the people cryed atonce, saying: a waye with hym, and deliuer vs Barrabas: (whiche for a certayne insurreccion made in the cite, and for a murther, was cast in prielson.) Pilate spake agayne vnto the, willing to let Jesus looce. But they cryed, saying: crucifye hym, crucifye hym. He sayed vnto them the thyrde tyme: what euill hath he done: I finde no cause of death in hym: I will therfore chasten hym, and let hym goe. And they cryed with loude voyces, requyring that he myght bee crucified. And the voyces of them and of the hye priestes preuayled. And Pilate gaue sentence that it should be as they required, and he let looce vnto them hym, that (for insurreccion and murther) was cast into prielson, whom they had desired: & he deliuered to them Jesus, to doe with hym what they woulde. And as they led hym awaye, they caught one Symon of Ciren comming out of the fielde: and on hym layde they the crosse, that he myght beare it after Jesus. And there followed him, a great company of people, and of women, which bewayled and lamented him. But Jesus turned backe vnto them, and sayed: ye daughters of Jerusalem, wepe not for me: but wepe for your selves and for your chyl dren. For beholde, the dayes will come, in the whiche they shall saye: happy are the baren, & the wombes that neuer bare, and the pappes whiche neuer gaue sucke. Then shall they begyn to say to the mountaynes, fall on vs: and to the hylles, couer vs. For yf they doe this in a grene tree, what shall be done in the drye: And there were two euill doers led with him to be slaine. And after that they were come to the place (whiche is called Caluerie) there they crucified hym and the euill doers, one on the right hande, and the other on the left. Then sayed Jesus: father forgeue them, for they wote not what they doe. And they parted his raymente and cast lottes. And the people stoode and behelde. And the rulers mocked hym with them, saying: he saued other menne, let hym saue hymselfe yf he be very Christe the chosen of God. The souldiers also mocked hym, and came and offred hym vinegre, and sayde: yf thou be the kyng of the Jewes, saue thy selfe. And a superscription was written ouer hym, with letters

letters of Greke, and Latin, and Hebrue: This is the king of the Jewes. And one of the euill doers, whiche were hanged, rayled on him, saying: If thou be Christe saue thy selfe and vs. But the other answered and rebuked hym, saying: fearest thou not God, seeyng thou art in the same damnacion: we are righteously punysshed, for we receyue accordyng to our dedes: but this man hath done nothyng amysse. And he sayde vnto Jesus: Lorde, remembre me when thou comest into thy kyngdome. And Jesus sayed vnto hym: verely I say vnto thee: to daye shalt thou be with me in Paradise. And it was about the. vi. houre: and there was darknesse ouer all the earth, vntill the. ix. houre, and the Sonne was darkened. And the bayle of the temple dyd rente, euen through the myddes. And when Jesus had cryed with a loude voyce, he sayed: Father, into thy handes I comende my spirite. And when he thus had sayde, he gaue vp the gost. When the Centurion sawe what had happened, he glorified God, saying: verely, this was a righteous man. And all the people that came together to that syght, and sawe the thynges which had happened, smote their brestes and returned. And all his acquaintaunce, and the women that folowed hym from Galile, stood a farre of beholdyng these thynges. And beholde, there was a man named Ioseph a counsaylor, and he was a good man and a iust: the same had not consented to the counsaile and dede of them, which was of Aramathia, a citie of the Jewes, whiche same also wayted for the kingdome of God: he went vnto Pilate and begged the body of Jesus, and tooke it downe, and wrapped it in a linnen clothe, and layed it in a sepulchre that was hewen in stone, wherein neuer man before had been layde. And that daye was the preparyng of the Sabboth, and the Sabboth dyue on. The women that folowed after, whiche had come with hym from Galile, behelde the sepulchre, and howe his bodye was layde. And they returned, and prepared swete Odours and oyntmentes: But rested on the Sabboth daye, accordyng to the commaundemente.

At Euen-song.

The first lesson. Lamenta. lli. vnto the ende.

At

On good Fryday.

At Mattyngs.

The first lesson. Gen. xxi. Unto the ende.

The Collect.

Almyghtie God, we beseeche thee graciously to beholde
this thy famely : for the whiche our Lorde Iesus
Christe was contented to be betrayed, and geuen vp into
the handes of wicked men, and to suffer death vpon the
crosse: who liueth and reigneth. &c.

At the Communion.

DENUS
mens. psalm.
xcix

My God, my God (looke vpon me:) why haste thou
forsaken me, and art so farre from my health, and
from the wordes of my complainte?

O my God, I cry in the day tyme, but thou hea-
rest not: and in the night season also I take no rest.

And thou continuest holy: O thou worship of Israel.

Our fathers hoped in thee, they trusted in thee: and thou
diddest deliuer them.

They called vpon thee, and were helped: they put theyr
trust in thee, and were not confounded.

But as for me, I am a worme and no manne: a verye
skorne of men, and the outcast of the people.

All they that see me, laugh me to skorne: they shoote out
their lippes, and shake the head, saying.

He trusted in God that he woulde deliuer hym: let hym
deliuer hym yf he will haue him.

But thou arte he that tooke me out of my mothers
wombe: thou waste my hope when I hanged yet vpon my
mothers brestes.

I haue been left vnto thee euer sence I was borne: thou
art my God euen from my mothers wombe.

O goe not from me, for trouble is here at hande: and
there is none to helpe me.

Many Oxen are come about me: fatte Bulles of Basan
close me in on euery syde.

They

They gape vpon me with theyr mouthes : as it were a rampyng and roaryng Lyon.

I am powred out lyke water, and all my bones are out of ioynte : my heart also in the myddest of my body, is euen lyke meltynge ware.

My strength is dreyed by lyke a potsherd, and my tongue cleaueth to my gummes : and thou shalt bryng me into the dust of death.

For (many) dogges are come about me : and the counsaile of the wicked lay siege against me.

They pearced my handes and my feete : I may tell all my bones, they stande staryng and lookyng vpon me.

They part my garmentes among them : and cast lottes vpon my vesture.

But be not thou farre from me, O Lorde : thou arte my succour, haste thee to helpe me.

Deliver my soule from the sword : my derlyng from the power of the dogge.

Save me from the Lyons mouth : thou haste hearde me also from among the hornes of the unicornes.

I will declare thy name vnto my brethren : in the myddes of the congregation will I prayse thee.

O prayse the Lorde, ye that feare him : magnifie him all ye of the seede of Jacob, and feare ye him all ye seede of Israel.

For he hath not despised nor abhorred the lowe estate of the poore : he hath not hyd his face from hym, but when he called vnto hym, he heard hym.

My prayse is of thee in the great congregacion : my bowes will I perfourme in the sight of them that feare hym.

The poore shall eate & be satisfyed : they that seke after the Lorde shall prayse hym, your heart shall lyue for ever.

All the endes of the worlde shall remembre themselves and be turned vnto the Lorde : and all the kynteds of the nations shall worship before him.

For the kingdome is the Lordes : and he is the gouernour among the people.

All suche as be fatte vpon earth : haue eaten and worshipped.

All they that goe downe into the dust, shall kneele before hym :

On good Fryday.

hym: and no man hath quickened his owne soule.

My seede shall serue hym: they shall be counted vnto the
Lorde for a generation.

They shall come, and the heauens shall declare his
righteousnes: vnto a people that shall be borne, whome the
Lorde hath made.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

¶ After the.ii. Collectes at the Communion, shall be sayed these
ii. Collectes folowynge.

The Collect.

Almighty and everlastyng God, by whose spirite the
whole body of the Church is gouerned and sanctified:
receyue our supplications and prayers, whiche we offre be-
fore thee for all estates of menne in thy holy congregation,
that every meimbe of thesame, in his vocation and mini-
sterie, may truely and godly serue thee: through our Lorde
Jesus Christe.

Mercifull God, who haste made all men, and hatest no-
thyng that thou haste made, nor wouldest the death
of a synner, but rather that he should be conuerted and lyue:
haue merce vpon all Jewes, Turkes, Infidels, and here-
tikes, and take from them all ignoratice, hardnes of heart,
and contempt of thy worde: And so fetch them home, bles-
sed Lorde, to thy flocke, that they maye be saued among the
remnant of the true Israelites, and bee made one folde, vn-
der one shephearde, Jesus Christe our Lorde: who lyueth
and reigneth. &c.

The Epistle.

Hebre. x.

The lawe (whiche hath but a shadowe of good
thynges to come, and not the verie fashon of
thynges themselves) canne neuer with those sa-
crifices whiche they offre yea by yea continu-
ally, make the cominers therunto perfite. For woulde
not then those sacrifices haue ceased to haue been offred,
because that the offerers once purged, shoulde haue had
nomore conscience of synnes? Neuerthelesse, in those sa-
crifices is there mencion made of synnes euery yea.
For the bloud of Oxen and of Goates cannot take awaye
synnes.

finnes. wherfore, when he commeth into the worlde, he say-
 eth: Sacrifice & offering thou wouldest not haue, but a bo-
 dye hast thou ordayned me. Burnt offerings also for synne
 haste thou not allowed. Then sayed I: loe, I am here. In
 the begynnyng of the booke it is witten of me, that I
 should doe thy will, O God. Aboue, when he sayeth: Sacri-
 fice and offering, & burnt sacrifices, and synne offerings
 thou wouldest not haue, neyther haste thou allowed them
 (which yet are offered by the lawe) then sayed he: loe, I am
 here to doe thy wyll, O God: he taketh awaye the first to e-
 stablish the latter, by the whiche will, we are made holy: e-
 uen by the offering of the body of Iesu Christe once for all.
 And euery priest is readye dayly ministryng and offering
 often tymes one maner of Oblacion, whiche can neuer take
 away synnes. But this man, after he hath offered one Sa-
 crifice for synnes, is set downe for euer on the ryghte hande
 of God, and from henceforth taryeth tyll his foes be made
 his foote stoole. For with one offering hath he made per-
 fect for euer, them that are sanctified. The holy goste hym-
 selfe also beareth vs recorde, even when he told before: This
 is the testaiment that I will make vnto them: After those
 dayes (sayeth the Lord) will I put my lawes in theyr hear-
 tes, and in their myndes I will write them, and their synnes
 and iniquities wyll I remembre no more. And where re-
 mission of these thynges is, there is nomore offering for
 synne. Seeyng therfore brethzen, that by the meanes of
 the bloud of Iesu, we haue libertie to enter into the holpe
 place, by the newe and lyuing waye, whiche he hath prepa-
 red for vs, through the bayle (that is to saye, by his fleshe:)
 And seying also that we haue an hye priest whiche is ruler
 ouer the house of God, let vs drawe nye with a true hearte
 in a sure fayth, sprynkeled in our heartes from an euill con-
 science, and washed in oure bodyes with pure water: Let
 vs kepe the profession of oure hope, without waneryng (for
 he is faythfull that promysed) and let vs conside one ano-
 ther, to the intente that we may prouoke vnto loue, and to
 good workes, not forsakyng the felowship that we haue
 among oure selues, as the maner of some is: but let vs ex-
 horte one another, and that so muche the more, because ye
 see that the daye draweth nye.

On good Fryday.

The Gospell.

John. xviii.



When Jesus had spoken these woordes, he went furth with his disciples ouer the broke Cedron, where was a garden, into the whiche he entred with his disciples. Judas also whiche betrayed hym, knewe the place: for Jesus oftentimes resorted thither with his disciples. Judas then after he had receyued a bende of men (and ministers of the hye priestes and Phariseis) came thither with Lanterns, and fyerbrandes, and weapons. And Jesus knowyng all thynges that should come on hym, wente furth, and sayed vnto them: whom seke ye? They answered hym: Jesus of Nazareth. Jesus sayeth vnto them: I am he. Judas also whiche betrayed him, stode with the. As sone then as he had sayed vnto them: I am he, they wente backwarde, & fell to the grounde. Then asked he them agayne: whom seke ye? They sayed: Jesus of Nazareth. Jesus answered: I haue tolde you that I am he. If ye seke me therefore, let these goe theyr waye: that the saying myght be fulfilled whiche he spake. Of the whiche thou gauest me, haue I not lost one. Then Simon Peter hauing a sweorde, drew it, and smote the hye priestes seruaunte, and cut of his ryght eare. The seruautes name was Malchus. Therefore sayeth Jesus vnto Peter, put vp thy sweorde into the sheath: shall I not drinke of the cuppe whiche my father hathe geuen me? Then the companye and the captayne, and the ministers of the Jewes, tooke Jesus and bounde hym, and led hym awaye to Anna firste: for he was father in lawe to Cayphas, whiche was the hye prieste thesame yeare. Cayphas was he that gaue counsell to the Jewes, that it was expediente that one man shoulde dye for the people. And Simon Peter folowed Jesus, and so dyd an other disciple: that disciple was knowen to the hye priest, and wente in with Jesus into the palace of the hye priest. But Peter stode at the doore without. Then wente out that other disciple (whiche was knowen to the hye priest) and spake to the damosell that kept the doore, and brought in Peter. Then sayde the damosell that kept the doore vnto Peter: Art not thou also one of this mannes disciples? he sayed: I am not. The seruautes and ministers stode there, whiche

whiche had made a fyre of coales: for it was colde, and they
 warmed themselves. Peter also stode among them & war-
 med hymselfe. The hye priest then asked Jesus of his dis-
 ciples, and of his doctrine. Jesus answered hym: I spake
 openly in the worlde: I ever taught in the Synagoge, and
 in the temple whither al the Jewes haue resorted, and in se-
 crete haue I sayed nothyng. why askest thou me: Aske the
 which heard me, what I sayed vnto them. Beholde, they can
 tell what I sayde. when he had thus spoken, one of the
 ministers, whiche stode by, smote Jesus on the face, saying:
 Answerest thou the hye priest so: Jesus answered hym:
 If I haue euill spoken, beare witnes of the euill: But yf I
 haue well spoken, why smitest thou me: And Annas sente
 hym bounde vnto Cayphas the hye priest. Symon Peter
 stode and warmed himselfe. Then sayd they vnto him: Art
 not thou also one of his disciples: He denyed it, & sayde: I
 am not. One of the seruantes of the hye priestes (his cousin
 whose eare Peter smote of) sayed vnto hym: dyd not I see
 thee in the garden with him: Peter therfore denyed againe:
 and immediatly the Cocke crewe. Then ledde they Jesus
 from Cayphas into the hall of iudgemente. It was in the
 mornynge, & they themselves wente not into the iudgemente
 hall, lest they shoulde be defiled, but that they myght eate
 the Pascheouer. Pilate then went out to them, & sayde: what
 accusacion bryng you agaynste this man: They answered
 and sayed vnto him: If he were not an euill doer, we would
 not haue delyuered him vnto thee. Then sayde Pilate vn-
 to them: take ye him and iudge hym after your owne lawe.
 The Jewes therfore sayed vnto hym: It is not lawfull for
 vs to put any manne to death: that the wordes of Jesus
 myght be fulfilled, whiche he spake signifying what death
 he shoulde dye. Then Pilate entred into the iudgemente
 hall agayne, & called Jesus, and sayed vnto hym: Art thou
 the kyng of the Jewes: Jesus answered: sayeste thou that
 of thy selfe, or did other tell it thee of me: Pilate answered:
 Am I a Jewe: Thyne owne nacion, & hye priestes haue de-
 lyuered thee vnto me: what hast thou done: Jesus answer-
 ed: my kyngdome is not of this worlde: yf my kyngdome
 were of this worlde, then woulde my ministers surely fight,
 that I shoulde not be delyuered to the Jewes: but now
 is my kyngdome not from hence. Pilate therefore sayed
 vnto

On good Fryday.

John. xix.

vnto hym: Art thou a kyng then: Jesus answered: thou sayest that I am a kyng. For this cause was I borne, & for this cause came I into the worlde, that I shoulde beare witness vnto the trueth. And all that are of the trueth, heare my voyce. Pylate sayed vnto hym: what thyng is trueth? And when he had sayed this, he wente out agayne vnto the Jewes, & sayeth vnto them: I finde in hym no cause at all. Ye haue a custome that I shoulde deliuer you one looce at Easter: wil ye that I looce vnto you the king of the Jewes? The cried they al againe, saying: Not him, but Barrabas: the same Barrabas was a murtherer. Then Pylate tooke Jesus therfore, & scourged hym. And the souldiers wounde a croune of thornes, & put it on his head. And they dyd on hym a purple garmente, & came vnto hym and sayed: haile king of the Jewes: and they smote hym on the face. Pylate wente furth agayne, and sayde vnto them: beholde, I bryng him furth to you, that ye may knowe that I finde no faulte in him. The came Jesus furth, wearing a croune of thorne, and a robe of purple. And he sayeth vnto them: beholde the man. when the hye priestes therfore and ministers sawe hym, they cryed, saying: crucifie hym, crucifie hym. Pylate sayeth vnto them: take ye hym & crucifie hym, for I fynde no cause in him. The Jewes answered him: we haue a lawe, and by our lawe he ought to dye, because he made hymselfe the sonne of God. when Pylate heard that saying, he was the more afrayed, & went againe into the iudgemēt hall, and sayeth vnto Jesus: whence art thou? But Jesus gaue hym none answer. The sayd Pylate vnto hym: Speakest thou not vnto me: knoweste thou not that I haue power to crucifie thee, and haue power to looce thee? Jesus answered: Thou couldest haue no power at all agaynste me, except it were geuen thee frō aboue: Therefore he that deliuered me vnto thee, hath the more sinne: And from thence furth sought Pylate meanes to looce hym: but the Jewes cryed, saying: yf thou let hym goe, thou art not Césars frende: for whosoever maketh hymselfe a kyng, is agaynste Cesar. when Pylate heard that saying, he brought Jesus furth, and sate downe to geue sentence in a place, that is called the Pavemente, but in the hebrue tonge Gabbatha. It was the preparyng daye of Easter, about the. vi. houre. And he sayeth vnto the Jewes: beholde youre kyng.

They

They cryed, saying: awaye with hym, awaye with hym: crucifye hym. Pilate sayeth vnto them: Shall I crucifye your kynge? The hye priestes answered: we haue no kynge but Cesar. Then deliuered he him vnto the to be crucified. And they toke Jesus and ledde hym awaye. And he bare hys crosse, and wente foorthe into a place whiche is called the place of dead mennes sculles: but in hebreue, Golgotha: where they crucified hym, and two other with hym: on eyther syde one, and Jesus in the middelt. And Pilate wrot a title and put it on the crosse. The writing was, Jesus of Nazareth kynge of the Jewes. Thys tytle red many of the Jewes: for the place where Jesus was crucified, was nye to the cite. And it was writen in hebreue, Greke, and Latyn. Then sayde the hye priestes of the Jewes to Pilate: wryte not kynge of the Jewes, but that he sayed: I am kynge of the Jewes. Pilate answered: what I haue written, that haue I written. The souldiers, when they had crucified Jesus, toke hys garmentes and made.iiii. partes, to euery souldier a parte and also hys coate. The coate was without seme, wrought vpon throughout. They sayde therefore among themselves: let vs not deuyde it, but caste lottes for it, who shall haue it. That the scripture myght be fulfilled, saying. They haue parted my raymente among them, and for my coate dyd they caste lottes. And the souldiours dyd suche thynges in dede. There stode by the crosse of Jesus hys mother and hys mothers syster, Marye the wyfe of Cleophas, and Mary Magdalene. when Jesus therefore sawe hys mother, and the Disciple standynge, whome he loued, he saieth vnto his mother: woman, behold thy sonne. Then sayd he to the disciple: behold thy mother. And from that houre the Disciple toke her for his owne.

After these thynges, Jesus knowyng that all thynges were now performed, that the scripture might be fulfilled, he sayeth: I thirst. So there stode a vessel by, full of vineger: therefore they fylled a sponge with vineger, and wounde it about with Ilope, and putte it to hys mouthe. Assoone as Jesus then receyued of the vineger, he sayed: It is fynished, and bowed hys head and gaue vp the ghooste. The Jewes therefore, because it was the preparyng of the Sabbothe, that the bodyes shoulde not remayne vpon the Crosse on the Sabboth day (for that Sabboth day, was an hye day)

At the Communion.

besought Pilate that they legges myghte bee broken, and that they might be taken downe. Then came the souldiers and brake the legges of the fyrste, and of the other whiche was crucified with hym. But when they came to Jesus, and sawe that he was deade alreadye, they brake not his legges: but one of the souldiours with a speare thruste hym into the syde, & forthwith came there out bloude and water. And he that sawe it bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye myghte beleue also. For these thinges were done that the scripture should be fulfilled: ye shall not breake a bone of hym.

And agayne an other scripture sayeth: they shall loke vpon hym whome they haue pearced. After this Joseph of Aramathia (whiche was a Disciple of Jesus, but secretely for feare of the Jewes) besoughte Pilate that he myghte take downe the bodye of Jesus. And Pilate gaue hym licence: he came therefore and tooke the bodye of Jesus. And there came also Nicodemus (whiche at the begynnyng came to Jesus by night) and brought of myre and Aloes myngled together, about an hundred pounde weyghte. Then tooke they the bodye of Jesu, and wounde it in linnen clothes with the odours, as the maner of the Jewes is to burye. And in the place where he was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer manne layed: There layed they Jesus therefore because of the preparing of the Sabbothe of the Jewes, for the Sepulchre was nye at hande.

At Euen-song.

The first lesson. Esai. Liii. vnto the ende.

Easter Euen.

At Mattins.

The first lesson. Lamenta. liii. v. vnto the ende.

At the Communion.

O Lorde



Lord God of my saluacyon, I haue cryed daye
& nyghte beefore thee: O let my prayer enter into
thy presence, incline thyne eare vnto my calling.

For my soule is ful of trouble: and my life dra-
weth nye vnto hell.

I am counted as one of them that goe downe vnto the
pytte: and I haue bene even as a manne that hathe no
strength.

Free among the dead, lyke vnto them that bee wounded
and lye in the graue, whiche bee out of remembraunce: and
are cut away from thy hande.

Thou haste layed me in the loweste pytte, in a place of
darkenes: and in the depe.

Thyne indignacion lyeth harde vpon me: and thou hast
bered me with all thy stormes.

Thou hast put away myne acquayntaunce farre from
me: and made me to be abhorred of them.

I am so fast in prison: that I cannot gette furth.

My sight faileth for very trouble: lord I haue called dai-
ly vpon thee, I haue stretched out my handes vnto thee.

Dooest thou shewe wonders among the dead: or shall
the dead ryle vp agayne and prayse thee?

Shall thy louing kindenesse be shewed in the graue: or
thy faythfulnes in destruction?

Shal thy wonderous workes be known in the darke:
and thy ryghteousnesse in the lande where all thynges are
forgotten?

Vnto thee haue I cryed, O Lord: and earlye shall my
prayer come beefore thee.

Lord, why abhorrest thou my soule: and hidest thou thy
face from me?

I am in misery, and lyke vnto hym that is at the poynte
to dye: (even from my youth vp) thy terrours haue I suffe-
red with a troubled mynde.

Thy wrathful displeasure goeth ouer me: and the feare
of thee hath vndone me.

They came rounde about me dayelye, lyke water: and
compassed me together on euery syde.

My louers and frendes hast thou put away from me:
and hid myne acquayntaunce out of my sight.

At the Communion.

Glorie be to the father, and to the sonne : and to the holy
gost.

As it was in the begynning, is now, and ever shall be:
worlde without ende. Amen.

The Epistle.

i. Pet. iii.



It is better (if the will of God bee so) that ye suffer
for well doyng then for euill dooing. For as much as
Christ hath once suffered for synnes, the iuste, for the
vniust, to bring vs to God: and was kyled as partaynyng
to the fleshe, but was quickened in the spirite. In which spi-
rite he also wente and preached to the spirites that were in
prielon, whiche sometyme had bene disobediente, when the
long sufferynge of God was once looked for, in the dayes of
Noe, whyle the arke was a preparynge: wherin a fewe, that
is to save, eyghte soules were saued by the water, lyke as
Baptisme also now saueth vs: not the puttyng awaye of
the filthe of the fleshe, but in that a good conscience consen-
teth to God by the resurrection of Iesus Christe, whiche is
on the right hande of god, and is gone into heauen: Angels,
powers, and might, subdued vnto hym.

The Gospell.

Mat. xxviii.



When the euen was come, there came a ryche
man of Aramathia, named Ioseph, whiche
also was Iesus Disciple. He wente vnto
Pilate & begged the bodye of Iesus. Then
Pilate commaunded the body to be deliuered.
And when Ioseph had taken the bodye, he
wrapped it in a cleane linnen cloth, and layed it in hys new
tomb, whiche he had hewen out, euen in the rocke, & rolled
a greate stone to the doore of the Sepulchre, and departed.
And there was Marye Magdalene, and the other Marye
sittynge ouer agaynst the Sepulchre. The nexte daye that
foloweth the daye of preparynge, the hygh Priestes and Pha-
riseis came together vnto Pilate, saying: Sir, we remem-
bre that this deceiuer sayde whyle he was yet alijue: After
iii. dayes I will rylse againe: Commaunde therfore that the
Sepulchre bee made sure vntyll the thyrde daye, lest hys
disciples

Disciples come and steale hym awaye, and saye vnto the people, he is rysen from the dead: and the laste erroure shall bee worse then the fyrste. Pylate sayed vnto them: ye haue the watche, goe youre waye, make it as sure as ye can. So they wente and made the Sepulchre sure with the watche menne, and sealed the stone.

Easter Daye.

In the morning afoze mattyns, the people beyng assembled in the church: these Anthemes shalbe first solemnely song, or sayd.



Christ rysyng agayne from the dead, nowe dyeth not. Deathe from hence forth hath no power vpon hym. For in that he dyed, he dyed but once to putte awaye synne: but in that he liueth he liueth vnto God. And so lyke wyle, counte youre selues dead vnto sinne, but liuing vnto god in Christ Iesus our Lorde. Alleluya Alleluya.

Christe is rysen agayne, the fyrste frutes of them that slepe: for seeing that by manne came death, by man also cummeth the resurrection of the dead: For as by Adam all men doe dye, so by Christe all menne shalbe restored to lyfe. Alleluya.

The priest.

Shewe furth to all nations the glory of God.

The Answer.

And among all people his wonderfull workes.

Let vs pray.



GOD, who for our redemption diddest geue thyne onely begotten sonne to the deathe of the Crosse, and by hys glorvous resurrection haste delyuered vs from the power of our enemy: Graunte vs so to dye daylye from synne, that we maye evermore lyue with hym in the ioy of hys resurrection: through the same Christe our Lorde. Amen.

G. iii. Proper

Easter daye.

Proper psalmes and lessons.

At Mattins.

psal. ii. } The first lesson. Exo. xii. vnto the ende.

psal. lvi.

psal. Cxi. } The seconde lesson. Roma. vi. vnto the ende.

At the first Communion.

Confite-
re domine
psal. xvi.



Reserue me, O God: for in thee haue I put my trust.

O my soule, thou hast sayed vnto the Lord: thou art my God, my goodes are nothing vnto thee.

All my delight is vpon the Sainctes that are in the yearth: and vpon suche as excell in vertue.

But they that runne after an other God: shall haue great trouble.

They drinke offeringes of bloude wyll not I offer: neyther make mencion of theyr names within my lippes.

The Lord himselfe is the porcion of myne inheritauce, and of my Cuppe: thou shalt mayntayne my lotte.

The lot is fallen vnto me in a fayre ground: yea, I haue a goodly heritage.

I will thanke the Lorde for geuyng me warnyng: my teynes also chasten me in the night season.

I haue sette God alwayes beefore me: for he is on my ryght hande, therefore I shall not fall.

Wherfore my hearte was glad, and my glory reioysed: my fleshe also shall rest in hope.

For why: thou shalt not leaue my soule in helle: neyther shalt thou suffre thy holy one to see corruption.

Thou shalt shewe me the pathe of lyfe: in thy presence is the fulnes of ioy, and at thy right hande there is pleasure for euermore.

Glozy be to the father and to the sonne. &c.

As it was in the beginning. &c.

The Collect.



Almyghtye God, which through thy onely begotten sonne Iesus Christe, hast overcome death, & opened vnto vs the gate of everlastyng lyfe: we humblye beseeche

beseeche thee, that as by thy speciall grace, vntuentyng vs, thou doest put in our myndes good desyres: so by thy continual helpe, we may bring the same to good effect, throughe Iesus Christ our Lorde: who liueth and reigneth. *Fr.*

The Epistle.

If ye be risen agayne with Christe, seeke those thynges Coloss. iii. whiche are aboue, where Christe sitteth on the ryghte hande of God. Sette your affection on heauenly thynges and not on yearthly thynges. For ye are dead, and youre lyfe is hyd with Christe in God. When soeuer Christ (whiche is our lyfe) shall shewe himselfe, then shall ye also appeare with hym in Glorie. Mortifye therefore your yearthlye members, fornicacyon, vncleannesse, vn-naturall luste, euill concupiscence, and couetousnes, whiche is wurshyppying of Idolles: for whiche thynges sake, the wrathe of God vseth to come on the disobedient children, among whome ye walked sometyme when ye liued in them.

The Gospell.

John. xxi.

The first day of the Sabbothes cam Mari Magdalene early (when it was yet darcke) vnto the Sepulchre, and saw the stone taken away from the graue. Then she ranne and came to Symon Peter, and to the other Disciple whome Iesus loued, and sayeth vnto them: they haue taken away the Lorde oute of the graue, and we cannot tell where they haue layed hym. Peter therefore wente furth and that other Disciple, and came vnto the Sepulchre. They ranne both together, and the other Disciple dyd outrunne Peter, and came fyrste to the Sepulchre. And when he had stouped down, he saw the linnen clothes lying, yet wente he not in. Then came Simon Peter folowying hym, and wente into the Sepulchre and sawe the linnen clothes lye, and the napkyn that was about hys head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then wente in also the other Disciple whiche came first to the Sepulchre, and G. iiii. he

Easter Day.

he sawe and beleued. For as yet they knewe not the scripture that he should ryle agayne from death. Then the disciples went awaye agayne vnto theyr owne home.

At the seconde communion.

Domine
quid multis
plicati, psal.
iii.



Dord, how are they encreased that trouble me: many are they that ryle agaynst me. Many one there be that say of my soule: there is no helpe for him in his God. But thou, O Lord, art my defender: thou art my wurship, & the lifter vp of my hed. I did call vpon the Lord with my voice, and he hearde me out of his holy hill.

I layed me downe and slepte: and rose vp agayne, for the Lord sustayned me.

I will not be afrayde for tenne thousandes of the people: that haue set themselves agaynst me rounde about.

Up Lord and helpe me, O my God: for thou smyttest all myne enemies vpon the cheeke bone, thou haste broken the teeth of the vngodly.

Saluacion belongeth vnto the Lord: and thy blessing is vpon thy people.

Glozy be to the father, and to the sonne: and to the holy gost.

As it was in the begynnyng, is nowe, and euer shalbe: worlde without ende. Amen.

The Collect.



Almyghtie father, whiche haste geuen thy onely sonne to dye for oure synnes, and to ryle agayne for our iustification: Graunt vs so to put away the leauen of malice and wickednesse, that we may alway serue thee in purenesse of liuing and trneth: through Iesus Christ our Lord.

The Epistle.

1 Cor. v.



Knowe ye not that a litle leauen sowreth the whole loimpe of dowe: Pourge therefore the olde leauen, that ye may be newe dowe, as ye are swete breade.

For

At the Communion.

Fol. lvi.

For Christ our pascouer is offered vp for vs. Therefore let vs kepe holye daye, not with olde leaven, neyther with the leaven of malicioulnesse and wickednes: but with the swete breade of purenes and trueth.

The Gospell.



When the sabbothe was past, Mary Magdalene and Mary Jacoby, & Salome, boughte swete o-
dours, that they myghte come, and annoynte hym. And earlye in the mornynge, the fyrste day of the Sabboth, they came vnto the Sepulchre whē the sunne was risen. And they sayde among themselves: who shall rolle vs away the stone frō the doore of the Sepulchre? And when they looked, they sawe howe that the stone was rolled away, for it was a very great one, and they wente in to the Sepulchre, and sawe a young manne sytting on the righte syde, clothed in a longe whyte garmente, and they were afrayde. And he sayde vnto them: be not afrayde: ye seeke Jesus of Nazareth whiche was crucifyed. He is risen, he is not here: Beholde the place where they had put hym. But goe your waye and tell hys disciples, and Peter, that he goeth before you into Galile, there shall you see hym, as he sayed vnto you. And they wente out quickly and fledde from the Sepulchre, for they trembled, and were amased, neyther sayed they any thyng to anye manne, for they were afrayde.

At Euen-song.

Proper Psalmes and lessons.

Psalm. cxiii.

Psalm. cxiii.

Psalm. cxviii.

The. ii. lesson. Act. ii. vnto the end.

Monday in Easter weeke.

At Mattins.

The seconde lesson. Mat. xxviii. vnto the ende.

At the Communion.

¶

Monday in Easter weke.

Nonne des
subjectas
psal. lxii.



My soule truly wayteth styll vpon God: for of hym cummeth my saluacion.
He verely is my strength & my saluacion: he is my defence, so that I shal not greatly fall.
Howe long will ye ymagine my schiefe agaynst euery man: ye shalbe slayne all the sort of you, yea as a totterynge wall shal ye be, and lyke a broken hedge.

They denie is onely howe to put hym out whome God will exalte: they delyte is in lyes, they geue good wordes with theyr mouth, but curse with theyr hearte.

Neuerthelesse, my soule, wayte thou styll vpon God: for my hope is in him.

He truly is my strength and my saluacyon: he is my defence, so that I shal not fall.

In God is my helth and my glory: the rocke of my might, and in God is my trust.

I putte your truste in hym alway, ye people: powre oute your heartes before hym, for God is our hope.

As for the children of menne, they are but bayne, the children of men are deceiptful: vpon the weightes, they are altogether lighter then vanitie it selfe.

I trust not in wrong & robbery, geue not your selues vnto vanitie: if riches encrease, set not your hearte vpon them.

God spake once and twyse: I haue also hearde the same, that power belongeth vnto God.

And that thou Lorde art mercifull: for thou rewardeste euery man accordyng to his worke.

Glory be to the father. &c.

As it was in the begynning. &c.

The Collect.



Almightye God, whiche throughte thy onely begotten sonne Iesus Christ, hast overcome death, and opened vnto vs the gate of everlastyng life, we humbly beseeche thee, that as by thy speciall grace, preuenting vs, thou doest put in our mindes good desyres: so by thy continuall helpe, we may bring the same to good effect, through Iesus Christ our lord: who liueth and reigneth. &c.

The

Peter opened his mouth, and sayde: of a trueth I perceyue that there is no respecte of persones with God, but in all people, he that feareth hym and woorketh ryghteousnes, is accepted with hym. Ye knowe the preachyng that God sente vnto the children of Israell, preachyng peace by Jesu Christe, whiche is Lorde ouer all thynges: whiche preachyng was publyshed throughout all Jewry (and began in Galilee, after the Baptisme whiche John preached) howe God annoynted Jesus of Nazareth with the holy goste, and with power. Whiche wente about dooyng good, and healyng all that were oppressed of the deuyl, for God was with hym. And we are witnesses of all thynges whiche he dydde in the lande of the Jewes, and at Jerusalem, whome they slewe and hanged on tree. Hynt God reysed vp the thirde daye & shewed hym openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) whiche dyd eate and drynke with hym after he rose from death. And he comaunded vs to preache vnto the people, and to testifie that it is he whiche was ordeyned of God to bee the iudge of the quicke and deade. To hym geue all the prophetes witnes, that throughe his name, whosoever beleueth in hym, shall receyue remission of synnes.

The Gospell.

Behold, two of the disciples wente that same daye to a towne called Emaus, whiche was from Jerusalem about .lx. furlonges: and they talked together of all the thynges that had happened. And it chaunced that while they comyned together and reasoned: Jesus himselfe drewe nere, and went with the. But their eyes were holden that they should not knowe hym. And he sayde vnto them: what maner of communications are these that ye haue one to an other as ye walke, and are sadde? And the one of them (whose name was Cleophas) answered, and sayde vnto hym: arte thou onely a straunger in Jerusalem, and haste not knowen the thynges whiche haue chaunced there in these dayes: he sayde

At the Communion.

sayed vnto them: what thynges: And they sayd vnto him: of Iesus of Nazareth, whiche was a prophete, myghtye in dede and woorde before God and al the people: and how the hye priestes, and our rulers, deliuered him to be condemned to deathe, and haue crucifyed hym. But we trusted that it had bene he, whiche shoulde haue redeemed Israel. And as touching all these thynges, to daye is euen the thyrde daye that they were doen. Yea, and certayne women also of oure companye made vs astonied, whiche came earely vnto the Sepulchre and founde not hys body, and came saying: that they had seene a vision of Angels, whiche sayed that he was alyue. And certayne of them whiche were with vs, went to the Sepulchre, and found it euen so as the weomen had sayed: but him they sawe not. And he sayed vnto them: O fooles and slowe of hearte to beeleue all that the Prophetes haue spokē. Ought not Christ to haue suffered these thynges, and to entre into hys gloire: And he began at Moyses and all the prophetes, and interpreted vnto them in all Scriptures whiche were wrytten of him. And they drue nye vnto the toun, whiche they wente vnto. And he made as though he woulde haue gone further. And they constrained hym, sayinge: abyde with vs, for it draweth towards nighte, and the daye is farre passed. And he wente in to tarye with them. And it came to passe as he sat at meate with them, he tooke breade and blessed it, and brake, and gaue vnto them. And they? eyes were opened, and they knewe him, and he vanyshed out of they? syghte. And they sayde betwene themselves: did not our heartes burne within vs whyle he talked with vs by the waye, and opened to vs the Scriptures: And they rose vp the same houre and returned to Jerusalem, and found the eleuen gathered together, and them that were with them, saying: the Lorde is risen in dede, and hath appered to Simon. And they tolde what thynges were done in the way, and howe they knew him in breaking of the breade.

At Euen song.

¶ The seconde lesson. Act. iii. vnto the ende.

¶ Twel daye in Easter weke.

At Mattins.

The

Tuesday in Easter weeke. Fol. 1b.
The. ii. lesson. Luke. xxiij. vnto. and beholde. ii. of them.

At the Communion.



Prayse the Lord (ye seruantes:) O prayse the name of the Lord. Laudate pueri
psal. cxlvi.

Blessed is the name of the Lord: from thys tyme furth for evermore.

The Lordes name is praysed: fro the rynging vp of the sunne, vnto the goyng downe of the same.

The Lord is hye aboue all heathen: and his glory aboue the heauens.

who is lyke vnto the Lord oure GOD, that hath hys dwelling so hye: and yet humbleth hymselfe, to beholde the thinges that are in heauen and earth.

he taketh vp the synple out of the duste: and lyfteth the poore out of the myer.

That he maye sette hym with the prynces: euen with the princes of his people.

he maketh the baren woman to kepe house: and to bee a ioyfull mother of children.

Glorie be to the father, and to the sonne. &c.

As it was in the begynning. &c.

The Collect.



Almyghtie father, whiche haste geuen thy onely sonne to dye for our synnes, & to ryle agayne for our iustificacion: Graunt vs so to put away the leuen of malice and wickednes, that we may alway serue thee in purenes of liuyng and trueth: through Iesus Christ our Lord.

The Epistle.



Ye men and brethren, Children of the generacyon of Abraham, and whosoener among you feareth God: to you is thys woorde of saluacyon sent. For the inhabiteres of Ierusalē, and theyr rulers, because they knewe him not, nor yet the voices of the prophetes, which are read euery Sabboth day, they haue fulfilled the in cōdēning him. Actes. xiii.
And

At the Communion.

And when they found no cause of death in hym, yet desyred they Pylate to kyll hym. And when they had fulfilled all that were written of hym, they tooke hym downe from the tree, and put hym in a Sepulchre. But God rayled hym agayne from death the thirde daye, and he was seene many dayes of them whiche wente with hym from Galile to Jerusalem: whiche are his witnessess vnto the people. And we declare vnto you, how that the promes (whiche was made vnto the fathers) GOD hath fulfilled vnto theyr children, (euen vnto vs) in that he rayled vp Jesus agayne: Euen as it is written in the seconde psalme: thou arte my sonne, this daye haue I beegotten thee. As concernyng that he rayled hym vp from death, nowe no more to returne to corruption, he sayed on this wyse. The holy promises made to Dauid, will I geue faythfully to you. wherefore he sayeth also in an other place: Thou shalt not suffre thyne holy to see corruption. For Dauid (after that he had in hys tyme fulfilled the will of GOD) fell on slepe, and was layed vnto his fathers, and sawe corruption. But he whome god rayled agayne, sawe no corruption. Bee it knowen vnto you therefore (ye menne and brethren) that throughe this manne, is preached vnto you the forgeueneesse of synnes, and that by hym all that beleue, are iustified from all thynges, from which ye could not be iustified by the lawe of Moles. Beware therfore, lest that fall on you, whiche is spoken of in the Prophetes: beholde ye despisers, and wonder, and perishe ye: for I doe a worke in your dayes, which ye shall not beleue, though a man declare it you.

The Gospell.

Luc. xxiii.



Jesus stode in the middes of hys Disciples, and sayde vnto them: peace bee vnto you: It is I, feare not. But they were abashed and afrayde, and supposed that they had seene a spirite. And he sayde vnto them: why are ye troubled, & why doe thoughtes arysle in your heartes: Behold my handes & my feete, that it is euen I my selfe. Handle me and see, for a spirite hath not fleshe and bones, as ye see me haue. And when he had thus spoken, he shewed them hys handes, and

and hys feete. And whyle they yet beleued not for ioye, and wondered, he sayed vnto them: Have ye here anye meate? And they offered hym a piece of a broyled fylshe, and of an hony combe. And he tooke it, and dyd eat beefore them. And he sayed vnto them: these are the woordes whiche I spake vnto you, whyle I was yet with you: That all must nedes be fulfylled, whiche were written of me in the lawe of Moyses, & in the Prophetes, and in the psalmes. Then opened he theyr wittes, that they myghte vnderstande the scriptures, and sayed vnto them. Thus it is written, and thus it behoued Christe to suffer, and to rylse agayne from death the thirde daye, and that repentaunce and remysyon of synnes, shoulde bee preached in hys name among all nations, and must begin at Jerusalem. And ye are witnesses of these thinges.

At Euensong.

The seconde lesson. i. Cor. xv. vnto the ende.

The first Sunday after Easter.



Blessed is the manne that feareth the Lorde:
he hath great delyghte in hys commaunde-
mentes.

Beatus vir
psal. cxli.

His seede shalbe myghtie vpon yearth: the
generacion of the faythfull shalbe blessed.
Riches and plenteousnes shalbe in his house:
and hys ryghteousnes endureth for ever.

Vnto the godly there aryleth vp lyght in the darcknesse:
he is mercifull, louing and ryghteous.

A good manne is mercifull and lendeth: and will guyde
hys woordes with discrecyon.

For he shall neuer be moued: and the ryghteous shall be
had in euerlastyng remembraunce.

He will not bee afrayde for anye euill tydynge: for hys
hearte standeth fast and beleueth in the Lorde.

His hearte is stablISHED and will not shrinke: vntill he see
his desyre vpon hys enemyes.

He hath sparced abroad and geuen to the poore: and hys
righteousnes

At the Communion.

righteousnes remayneth for ever, hys horne shalbe exalted with honoz.

The vngodly shall see it, and it shall grieue hym: he shall gnashe with his teeth and consume awaye, the desyre of the vngodly shall perishe.

Glozy be to the father, and to the sonne. &c.

As it was in the begynning. &c.

The Collect.

Almightie father. &c. As at the seconde Communion on Easter day.

The Epistle.

1. Iohn. v.



AL that is borne of GOD, overcummeth the worlde: And thys is the victorpe that overcummeth the worlde, even our fayth. who is it that overcummeth the worlde, but he whiche beleueth that Iesus is the sonne of God: Thys Iesus Christe is he that came by water and bloude, not by water onely, but by water and bloude. And it is the spirite that beareth witnesse, because the spirite is truethe. For there are thre whiche beare recorde in heauen: the father the woorde, and the holpe ghoſte, and theſe thre are one. And there are thre whiche beare recorde in yearth: the ſpirite, and water, and bloude, and theſe thre are one. If we receyue the wytnesse of menne, the wytnesse of GOD is greater. For thys is the wytnesse of God that is greater, whiche he teſtifyeth of hys ſonne. He that beleueth on the ſonne of God, hath the wytnesse in hymſelfe. He that beleueth not God, hath made hym a lyer, because he beleueth not the recorde that God gaue of hys ſonne. And thys is the recorde, how that God hath geuen vnto vs eternal life, and thys lyfe is in hys ſonne. He that hath the ſonne, hath lyfe: and he that hath not the ſonne of God, hath not lyfe.

The Goſpell.

Iohn. xx.



The ſame daye at nyghte, whiche was the firſte daye of the Sabbothes, whē the doores were ſhut (where the Diſciples were aſſembled together, for feare of the Iewes) came Iesus and ſtoode in the myddes, and

The ii. Sunday after Easter.

Fol. lvi.

and sayd vnto them: Peace be vnto you. And when he had so sayde, he shewed vnto them his handes and his syde. Then were the disciples glad, when they sawe the Lorde. Then sayde Iesus to them agayne: Peace be vnto you. As my father sent me, even so sende I you also. And when he had sayde those wordes, he breathed on them, and sayde vnto them: receyue ye the holy gost. whosoever's synnes ye remitte, they are remitted vnto them. And whosoever's synnes ye retayne, they are retayned.

The second Sunday after Easter.



Alte thee, O God, to deliuer me: Make haste to helpe me, O Lorde.

Dens in altis
tutorium
psalm. 124

Let them bee ashamed and confounded, that seke after my soule: lette them be turned backward and put to confusion, that wishe me euill.

Let them (for their rewarde) be soone brought to shame: that crye ouer me, there, there.

But let all those that seke thee, be ioyfull and gladde in thee: and let all suche as delight in thy saluacion, say alway, the Lorde be praysed.

As for me I am poore and in miserie: haste thee vnto me (O God.)

Thou art my helpe and my redeemer: O Lorde make no long taryng.

Glozy be to the father, and to the sonne. &c.

As it was in the beginnyng, is now, and euer. &c.

The Collect.

Almyghtie God, whiche haste geuen thy holy sonne to be vnto vs, both a sacrifice for synne, and also an example of Godly lyfe: Geue vs the grace that we may alwayes moste thankfully receyue that his inestimable benefite: and also dayly indevour our selves to folowe the blessed steppes of his moste holy lyfe.

The Epistle.



This is thanke worthy, yf a manne for conscience toward God, indure grieve, and suffre wrong vnderued. For what prayse is it yf when ye be buf-

1. Peter. ii.

H. i.

feted

At the Communion.

feted for your fautes, ye take it patiently: But and yf when ye doe well, ye suffre wrong and take it patiently, then is there thāke with God. For hereunto verely were ye called: For Chyste also suffered for vs, leauyng vs an ensauple, that ye shoulde folowe his steppes, whiche dyd no synne, neyther was there guyle found in his mouth: whiche, when he was reuiled, reuiled not agayne: when he suffered, he threathned not: but committed the vengeaunce to hym that iudgeth righteously, whiche his owne selfe bare our synnes in his body on the tree, that we being deliuered from sinne, shoulde lyue vnto ryghteousnes. By whose stypes ye were healed. For ye were as shepe goyng astray. But are nowe turned vnto the shepheard, and byshop of your soules.

The Gospell.

John. x.



Chyste sayed to his disciples: I am the good shepheard, a good shepheard geueth his lyfe for the shepe. An hired seruaunt, and he which is not the shepheard (neyther the shepe are his owne) seeth the wolfe commyng, and leaueth the shepe and flyeth, and the wolfe catcheth and skattreth the shepe. The hired seruaunte flyeth, because he is an hired seruaunte, and careth not for the shepe. I am the good shepheard, and knowe my shepe, and am knowen of myne. As my Father knoweth me, even so knowe I also my Father. And I geue my lyfe for the shepe: and other shepe I haue, whiche are not of this folde. Them also must I bryng, and they shall heare my voyce, and there shalbe one folde, and one shepheard.

The. iiii. Sonday.

Cōfitebimur
psal. lxxv.



Vnto thee (O God) doe we geue thanks: yea vnto thee doe we geue thanks.

Thy name also is so nye: and that doe thy wonderous workes declare.

When I receyue the congregacion: I shall iudge accordyng vnto right.

The earth is weake, and all the inhabitours therof: I beare vp the pillers of it.

I sayed

I sayed vnto the fooles, deale not so madly: and to the vngodly, set not vp your horne.

Sette not vp your horne on hye: and spake not with a stiffe necke.

For promotion commeth neyther from the East, nor from the west: nor yet from the Southe.

And why? God is the iudge: he putteth downe one and setteth vp an other.

For in the hande of the Lorde there is a cup, and the wine is red: it is full mixte, and he poureth out of the same.

As for the dregges therof: all the vngodly of the earth shall drinke them, and sucke them out.

But I will talke of the God of Jacob: and prayse hym for euer.

All the hornes of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng, is now, and euer. &c.

The Collect.

A Almighty God, which shewest to all men that be in er-
roure, the light of thy trueth, to the intent that they may
returne into the waye of ryghteousnesse: Graunte vnto all
them that be admitted into the fellowship of Christes reli-
gion, that they may excheue those thynges that be contra-
rye to their profession, and folowe all suche thynges as be
agreable to the same: through our Lorde Jesus Christe.

The Epistle.



Dearly beloued, I beseeche you as straungers & 1. Peter. ii.
pilgriemes, abstaine from fleshly lustes, whiche
fight against the soule: & see that ye haue honest
conuersacion among the Gentiles, that where
as they backbite you as euill doers, they maye
see youre good workes, & praise God in the day of visitaciō.
Submit your selves therfore, vnto all maner ordinaunce of
man, for the Lordes sake, whether it bee vnto the kyng as
vnto the chief head: either vnto rulers, as vnto thē that are
sent of him, for punishment of euill doers, but for the laude of
them

At the Communion.

them that do well. For so is the will of God, that with well doynge, ye may stop the mouthes of foolishhe and ignoraunt men: as free, and not as hauyng the libertie for a cloke of maliciousnes, but even as the seruauntes of God. Honour all menne, loue brotherly felowship, feare God, honoꝛ the Kyng.

The Gospell.

Ion. xvi.

Jesus sayed to his disciples: After a whyle ye shall not see me, and agayne, after a whyle ye shall see me: for I goe to the father. Then sayed some of his disciples betwene themselves: what is this that he sayeth vnto vs, after a whyle ye shall not see me, and agayne after a whyle ye shall see me, and that I goe to the father? They sayed therfore, what is this that he sayeth, after a whyle: we cannot tell what he sayeth. Jesus perceiued that they would aske hym, and sayed vnto them: ye inquire of this betwene youre selves, because I sayed, after a whyle ye shall not see me, and againe after a whyle ye shall see me. Verely, verely, I saye vnto you: ye shall wepe and lamente: but contrary wyle, the worlde shall reioyce. Ye shall sorowe, but your sorowe shalbe turned to ioy. A woman when she trauayleth hath sorowe, because her houre is come. But as sone as she is deliuered of the chylde, she remembreth no more the anguyshe, for ioy that a manne is borne into the worlde. And ye now therfore haue sorowe: but I wyll see you agayne, and youre hartes shall reioyce, and youre ioy shall no manne take from you.

The.iiii. Sondag.

Deus sedit in
Sinagoga.
psal. lxxxiii.

God standeth in the congregation of princes: he is iudge among Gods.

Howe long wyll ye geue wrong iudgement: and accept the persons of the vngodly?

Defende the poore and fatherlesse: see that suche as bee in nede and necessitie haue right.

Deliuer the outcaste and poore: Saue them from the hande of the vngodly.

They will not be learned nor vnderstande, but walke on styll in darkenesse: all the foundations of the earth be out of course.

I haue

The. iiii. Sunday after Easter.

Fol. lii.

I haue sayed, ye are Gods: and ye all are children of the moste highest.

But ye shall dye lyke men: and fall lyke one of the princes. Arise, O God, and iudge thou the earth: For thou shalt take all the heathen to thyne inheritance.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now, and ever. &c.

The Collect.

Almyghtie God, whiche doest make the myndes of all faythfull menne to bee of one wyll: Graunte vnto thy people, that they maye loue the thyng, whiche thou commaundest, and desyre that whiche thou doest promise, that among the sonder and manyfolde chaunges of the worlde, our heartes may surely there be fixed, where as true ioyes are to be founde: Through Christe our Lorde.

The Epistle.

Euery good gyfte, and euery perfect gyfte, is from aboue, & commeth downe fro the father of lyghtes, with whom is no variablenes, neither is he chaunged vnto darkenesse. Of his owne wyll begate he vs, with the woorde of trueth, that we shoulde be the firste frutes of his creatures. wherfore (dere brethren) lette euery man be slowe to heare, slowe to speake, slowe to wrathe. For the wrathe of man worketh not that whiche is ryghteous before God. wherfore laye aparte all fylthynges, and superfluitie of maliciousnes, & receiue with mekenes the worde that is graffed in you, whiche is able to saue your soules.

James. i.

The Gospell.

Jesus sayed vnto his disciples: nowe I goe my waye to him that sent me, and none of you asketh me whyther I goe. But because I haue sayed suche thynges vnto you, youre heartes are full of sorowe. Neuertheles, I tel you the trueth: it is expedient for you, that I go away. For if I go not away, that comforter will not come vnto you. But if I departe, I wyll sende him

John. xvi.

h. iii.

vnto

The. v. Sunday after Easter.

vnto you. And when he is come, he wyll rebuke the worlde of sinne, and of righteousnes, and of iudgemente. Of sinne, because they beleue not on me: Of righteousnesse, because I goe to my father, and ye shall see me no more: Of Iudgemente, because the prince of this worlde is iudged alreadye. I haue yet many thynges to saye vnto you, but ye cannot beare them awaye now, howbeit when he is come (whiche is the spirite of trueth) he will leade you into all trueth. he shall not speake of hymselfe, but whatsoeuer he shall heare, that shall he speake, and he wyll shewe you thynges to come. he shall glorifye me, for he shall receyue of myne, and shall shewe vnto you. All thynges that the father hath, are myne: therfore sayde I vnto you, that he shall take of myne, and shewe vnto you.

The. v. Sunday.

Quid dilecta
tabernacula.
psal. lxxxviii.



Howe amiable are thy dwellinges: Thou
Lorde of hostes:

My soule hath a desyre and longyng to en-
tre into the courtes of the Lorde: My hearte
and my fleshe reioyce in the luyng God.

Yea the Sparowe hath found her an house,
and the Swalowe a nest where she may lay her young: E-
uen thy altares, O Lorde of hostes, my kynge and my God.
Blessed are they that dwell in thy house: they will be al-
waye praysing thee.

Blessed is that manne whose strength is in thee: In
whose heart are thy wayes.

Whiche goyng through the vale of myserye, ble it for a
well: and the pooles are filled with water.

They wyll goe from strength to strength: and vnto the
God of Gods appeareth euery one of them in Sion.

O Lorde God of hostes, heare my prayer: hearken O
God of Jacob.

Beholde, O God, our defender: and looke vpon the face of
thyne annoynted.

For one daye in thy courtes: is better then a thousande.

I had rather be a doore keper in the house of my God:
then to dwell in the tentes of vngodlynes.

At the Communion.

Fol. lx.

For the Lorde God is a light and defence : the Lorde will geue grace and worlhypp, and no good thyng shall he withholde from them that lyue a godly lyfe.

O Lorde God of hostes : blessed is the manne that putteth his trust in thee.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

Lorde, from whom all good thynges doe come: graunt vs thy humble seruauntes, that by thy holy inspiration, we may thinke those thynges that be good, and by thy mercifull guyding may perfourme thesame: thoro we our Lorde Jesus Christe.

The Epistle.

So that ye bee doers of the woorde, and not hearers onely, deceyuing your owne selves. For yf any man heare the woorde, and declareth not thesame by his woordes, he is lyke vnto a manne beholding his bodily face in a glasse. For assone as he hath looked on hymselfe, he goeth his waye, and forgetteth immediately what his fashon was. But whoso looketh in the perfecte lawe of lybertie, and continueth therein (yf he be not a forgetfull hearer, but a doer of the worke) thesame shall be happye in his dede. If any man among you seme to be deuoute, and refraineth not his tonge, but deceyueth his owne hearte, this mannes deuotion is in vayne. Pure deuotion, and vndefiled before God the father, is this: to viset the fatherles and widowes, in their aduersitie, and to kepe hymselfe vnspotted of the worlde.

The Gospell.

Verely, verely, I saye vnto you : whatsoeuer ye shall aske the father in my name, he wyll geue it you. Hitherto haue ye asked nothyng in my name. Aske and ye shall receyue, that your toy may be full. These thynges haue I spoken vnto you by prouerbes. The tyme wyll come, when I shall no

John. xvi.

h. iiii.

more

The Ascencion day.

more speake vnto you by prouerbes: but I shall shewe you plainlye from my father. At that daye shall ye aske in my name. And I saye not vnto you that I wil speake vnto my father for you: For the father hymselfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the father, and came into the worlde. Agayne, I leaue the worlde, and goe to the father.

His disciples sayed vnto hym: Loe, nowe talkest thou plainly, and speakest no prouerbe. Nowe are we sure that thou knowest all thinges, and nedest not that any manne should aske thee any question: therfore beleue we, that thou camest from God. Jesus answered them: nowe ye doe beleue. Beholde, the houre draweth nye, and is already come, that ye shalbe scattered every manne to his owne, and shall leaue me alone. And yet am I not alone: for the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulacion: but bee of good chere, I haue overcome the worlde.

The Ascencion daye.

Proper Psalmes and Lessons.

At Mattyns.

Psalm. viii.

Psalm. xv.

Psalm. xxi.

The second Lesson. John xlii. vnto the ende.

At the Communion.

Omnes gen-
tes plaudite.
psal. xlvii.



Clap your handes together (all ye people:) O sing vnto God with the voyce of melody.

For the Lorde is hye and to be feared: he is the great kyng vpon all the earth.

he shall subdue the people vnder vs: And the nations vnder our feete.

he shall chose out an heritage for vs: euen the worshipp of Jacob whom he loued.

God is gone vp with a mery noyse: And the Lorde with the sounde of the trompe.

O syng prayles, syng prayles vnto oure God: O syng prayles

prayles, syng prayles vnto our kyng.

For God is the king of all the earth: sing ye prayles with vnderstandyng.

God reigneth ouer the heathen: God sitteth vpon his holy seate.

The princes of the people are toynded to the people of the God of Abraham: for God (whiche is verye hye exalted) doeth defende the earth, as it were with a shyld.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng, is now, and euer. &c.

The Collect.

Graunt we beseeche thee almighty God, that lyke as we doe beleue thy onely begotten sonne our Lorde to haue ascended into the heauens: so we maye also in hearte and minde thither ascende, and with hym continually dwell.

The Epistle.



An the former treatise (deare Theophilus) we haue spoken of all that Iesus beganne to doe and teache, vntill the daye in which he was taken vp, after that he through the holy goste, had geuen commaundemētes vnto the Apostles, whom he had chosen; to whom also he shewed hymselfe alyue after his passion (& that by many tokens) appearing vnto the. xl. dayes, & speaking of the kyngdome of God, and gathered the together, and commaunded them that they should not departe from Ierusalem: but to wayte for the promes of the father, wherof (sayeth he) ye haue heard of me. For John truly baptised with water: but ye shalbe baptised with the holy gost, after these fewe dayes. when they therfore were come together, they asked of him, saying: Lorde, wilt thou at this time restore again the kyngdome to Israel: And he sayd vnto the: It is not for you to knowe the times or the seasons, whiche the father hath put in his owne power. But ye shall receiue power after that the holy gost is come vpon you. And ye shall bee wytnesses vnto me, not onely in Ierusalem, but also in all Jewry, and in Samaria, & euen vnto the worldes ende.

Actes 13

And

The Sunday after the Ascencion.

And when he had spoken these thinges, whyle they beheld, he was taken vp on hye, and a cloude receyued hym vp out of theyr syght. And whyle they looked stedfastly vp toward heauen as he wente, beholde, two men stoode by them in white apparell, whiche also sayde: ye men of Galile, why stande ye gasyng vp into heauen: This same Iesus whiche is taken vp from you into heauen, shall so come, euen as ye haue seen hym goe into heauen.

The Gospell.

Mat. xvi.

Iesus appered vnto the eleuen as they late at meate: and cast in their teeth their vnbelefe, and hardnes of heart, because they beleued not them whiche had seen that he was risen again from the dead: and he sayd vnto them: goe ye into all the worlde, and preache the gospell to all creatures: he that beleueth and is baptised, shall be saued. But he that beleueth not, shall be damned. And these tokens shall folow them that beleue. In my name they shall cast out devils, they shall speake with newe tonges, they shall dryue away serpentes. And yf they drinke any deadly thyng it shall not hurte them. They shall lay their handes on the sicke, and they shall recouer. So then when the Lord had spoken vnto them: he was receyued into heauen, and is on the right hande of God. And they wente furth, and preached euery where: The Lord workyng with them, and confirming the woorde with miracles folowyng.

Proper Psalmes and lessons at Euen song.

Psalm. cxliii.

Psalm. lxxviii.

The seconde lesson. Ephe. iiii. vnto the ende.

Psalm. cxliii.

The Sunday after the Ascencion.

Domini regnavit. Psal. xcvi.

The Lord is king, and hath put on glayous apparell: the Lord hath put on his apparell, and girded himselfe with strength.

He hath made the rounde worlde so sure: that it cannot be moued.

Euer sence the worlde beganne, hath thy seate been prepared

pared: thou art from everlasting.

The fluddes are risen, O Lorde, the fluddes haue lyft vp theyr noyse: the fluddes lyft vp theyr waues.

The waues of the sea are myghtye, and rage horribly: but yet the Lorde that dwelleth on high is myghtier.

Thy testimonies, O Lorde, are very sure: holynesse becometh thyne house for ever.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now, and ever. &c.

The Collect.

O God, the kyng of glozy, whiche haste exalted thyne only sonne Iesus Christe, with greate triumphe vnto thy kingdome in heauen: we beseeche thee leaue vs not comfortles, but sende to vs thyne holy gost to comforte vs, and exalte vs vnto thesame place, whither our sauour Christe is gone before: who lyueth and reigneth. &c.

The Epistle.

The ende of all thynges is at hande: be ye therefore sobre, and watche vnto prayer. But aboue al thinges haue feruent loue among your selues: for loue shall couer the multitude of synnes. Bee ye herberous one to another without grudgeryng. As euery man hath receiued the gyft, euen so minister thesame one to another, as good ministers of the manyfolde grace of God. If any man speake, let hym talke as the woordes of God. If any man minister, let him doe it as of the habilitie which God ministereth vnto hym: that God in all thynges may be glorified through Iesus Christe: to whome be prayse and dominion for ever and ever. Amen.

1. Peter. iiii.

The Gospell.

When the comforter is come whom I wyll sende vnto you fro the father (euen the spirite of trueth, whiche procedeth of the father) he shall testifie of me.

John. xvi.

And ye shall beare witnes also, because ye haue been with me from the begynning.

These thynges haue I sayde vnto you, because ye should not bee offended. They shall excommunicate you: yea

John. xvi.

the

the time shall come, that whosoever killeth you, will thinke that he doeth God service. And suche thinges will they doe vnto you, because they haue not knowen my father, neyther yet me. But these thinges haue I tolde you, that when the tyme is come, ye maye remembre them that I tolde you. These thinges sayde I not vnto you at the begynnyng, because I was present with you.

Whitsonday.

Proper psalmes and lessons at Mattyns.

psalm. cxlviii. The seconde lesson. Act. x. Then Peter o-
psalm. lxxvii. pened his mouth, vnto the ende.
psalm. cxlv.

At the Communion.

Exultate in
domino.
psal. xcxiii.



Reioyce in the Lorde, O ye righteous: for it be-
commeth well the iust to be thankfull.

Prayse the Lorde with harpe: syng psalmes
vnto hym with the lute, and instrument of tenne
strynges.

Syng vnto the Lorde a newe song: syng prayles lustely
(vnto hym) with a good courage.

For the woorde of the Lorde is true: and all his workes
are faythfull.

He loueth righteousnes and iudgement: the earth is full
of the goodnes of the Lorde.

By the woorde of the Lorde were the heauens made: and
all the hostes of them, by the breath of his mouth.

He gathereth the waters of the sea together, as it were
vpon a heape: and layeth vp the depe as it were in a trea-
sure house.

Let all the earth feare the Lorde: stande in awe of hym
all ye that dwell in the worlde.

For he spake and it was done: he commaunded and it
stode faste.

The Lorde bryngeth the counsayll of the heathen to
nought: and maketh the deuises of the people to be of none
effect (and casteth out the counsayles of princes.)

The counsayll of the Lorde shall endure for euer: and the
thoughtes of his heart from generation to generation.

Blessed

Blessed are the people whose God is the Lord Jehouah:
and blessed are the folke that haue chosen hym to bee theyr
inheritaunce.

The Lorde looked downe from heauen, and beheld all the
children of menne: from the habitation of his dwelling, he
considereth all them that dwell in the earth.

He fashioneth all the heartes of them: and vnderstan-
deth all theyr workes.

There is no kyng that can be saued by the multitude of
an hoste: neyther is any mightye man deliuered by muche
strength.

A horse is counted but a vayne thyng to saue a man: nei-
ther shall he deliuer any man by his great strength.

Beholde, the eye of the Lorde is vpon them that feare
hym: and vpon them that put theyr trust in his mercy.

To deliuer theyr soules from death: and to feade them in
the tyme of derth.

Our soule hath patiently tarped for the Lorde: for he is
our helpe and our shield.

For our heart shall reioyce in him: because we haue hoped
in his holy name.

Let thy mercifull kyndenes, O Lord, be vpon vs: lyke as
we haue put our trust in thee.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng, is now, and euer. &c.

The Collect.

GOD, which as vpon this day hast taught the heartes
of thy faythful people, by the sendyng to the light
of thy holy spirite: Graunte vs by thesame spirite to
haue a right iudgemēt in all thinges, & euermore to reioyce
in his holy comforte, through the merites of Chyste Jesus
our sauour: who lyueth and reigneth with thee in the vni-
tie of thesame spirite, one God worlde without ende.

The Epistle.

When the fyfthe dayes were come to an ende, they
were all with one accorde together in one place.
And sodenly there came a sounde from heauen,

Actes 1.

as

At the Communion.

as it had been the coming of a mighty winde, and it filled all the house where they sate. And there appeared vnto the clouen tonges, lyke as they had been of fyre, and it sate vpon eche one of them: and they were all filled with the holy goste, and began to speake with other tonges, euen as the same spirite gaue them vtteraunce. There were dwelling at Jerusalem Jewes, deuout menne, out of euery nacion of them that are vnder heauen. When this was noised about, the multitude came together and were astonied, because that euery man heard the speake with his owne language. They wondred all & merueyled, saying among themselves: beholde, are not all these, whiche speake, of Galile: And howe heare we euery man his owne tong, wherein we were borne: Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Jewry, & of Capadocia, of Pontus and Asia, Phrygia and Pamphilia, of Egypte and of the parties of Libia, whiche is besyde Siren, and straungers of Rome, Jewes and Proselytes, Grekes and Arrabians, we haue heard them speake in oure owne tongues the great workes of God.

The Gospell.

John xliij.



Iesus sayde vnto his disciples: If ye loue me kepe my commaundementes, and I will pray the father, & he shall geue you an other comforter, that he maye abyde with you for euer: euen the spirite of trueth, whome the worlde canne not receyue, because the worlde seeth hym not, neyther knoweth hym. But ye knowe hym: for he dwelleth with you, and shalbe in you. I wyll not leaue you comfortles, but wyll come to you. Yet a lytle whyle and the worlde seeth me no more: but ye see me. For I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes and kepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father: and I will loue hym, and will shewe myne owne selfe vnto hym.

Propre

Monday in whittson weke.

Fol. lxxiii.

C Proper psalmes and Lessons at Euen-song.
psalm. Cxiii. 2 The. ii. Lesson. Actes. xix. It fortuned
psalm. Cxlv. When Apollo wente to Corinthum, dauid.
After these thinges.

Monday in whittson weke.



De ioyfull in the Lorde (all ye landes;) Indulge deo
serue the Lorde with gladnesse, and come psalm. c.
before his presence with a song.

Be ye sure that the Lorde he is God: it is
he that hath made vs, and not we oure
selves, we are his people and the sheepe of
his pasture.

Goe your waye into his gates with thankesgeuyng,
and into his courtes with prayle: be thankfull vnto hym,
and spake good of his name.

For the Lorde is gracious, his mercy is euerslastyng: and
his trueth endureth from generation to generation.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

God whiche. &c. As vpon whittsonday.

The Epistle.

When Peter opened his mouth and sayed: of a trueth Actes. xii.
I perceyue that there is no respecte of persones
with God, but in all people, he that feareth hym,
and worketh righteousnes, is accepted with him. Ye knowe
the preaching that God sente vnto the chyldren of Israel,
preaching peace by Iesu Christe, whiche is Lorde ouer all
thynges: whiche preaching was published throughout all
Iewry (and beganne in Galile after the baptisme whiche
John preached) howe God annointed Iesus of Nazareth
with the holy goste, and with power, whiche Iesus wente
about, doying good, and healing all that were oppressed of
the deuill. For God was with hym. And we are witnesses
of all thinges whiche he did in the lande of the Iewes, and
at Ierusalem, whome they slewe and hanged on tree:
hym

At the Communion.

him God rayled by the thirde daye, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intente) whiche did eate and drinke with hym after he arose from death. And he commaunded vs to preache vnto the people, and to testifie that it is he, whiche was ordayned of God to be the iudge of quicke and dead. To hym geue all the Prophetes witnesse, that through his name whosoener beleueth in hym, shal receyue remission of sinnes. Whyle Peter yet spake these wordes, the holy gost fell on all them whiche heard the preaching. And they of the circumcision which beleued, were astonied, as many as came with Peter, because that on the Gentiles also, was shedde out the gyfte of the holy gost. For they heard them speake with tongues & magnifye God. Then answered Peter: can any manne forbid water, that these should not be baptised whiche haue receyued the holy gost as well as we? And he commaunded them to be baptised in the name of the Lorde. Then prayed they hym to tarye a fewe dayes.

The Gospell.

John. iiii.

SO God loued the worlde, that he gaue his only begotten sonne, that whosoener beleueth in hym, should not peryshe, but haue everlastyng lyfe. For God sente not his sonne into the worlde, to condemne the worlde, but that the worlde through hym might be saued. He that beleueth on hym is not condemned. But he that beleueth not, is condemned already, because he hath not beleued in the name of the onely begotten sonne of God. And this is the condemnation: that lyght is come into the worlde, and men loued darcknes more then lyght, because theyr dedes were euill. For every one that euill doeth, hateth the light, neyther cometh to the light, leste his dedes should be reponed. But he that doeth truely, cummeth to the light, that his dedes may be knownen, howe that they are wrought in God.

Tuesdays.

My song

At the Communion.



My songe shall be of mercye and iudgement: vnto thee (O Lorde) will I synge.

Miserere
diam. psal. cl.

O let me haue vnderstandyng: in the way of godlynes.

When wilt thou come vnto me: I will walke in my house with a perfect heart.

I will take no wicked thing in hande: I hate the synnes of vnfaithfulnes, there shall no such cleane vnto me.

A frowarde heart shall departe from me: I will not knowe a wicked person.

Whoso pryncely sclaundreth his neyghbour: him will I destroy.

Whoso hath also a proude looke, and an hie stomake: I will not suffre hym.

Myne eyes looke vnto such as be faythfull in the lande: that they maye dwell with me.

Whoso leadeth a godlye lyfe: he shall be my seruant.

There shall no deceytfull person dwell in my house: he that telleth lyes shall not tarpe in my syght.

I shall soone destroy al the vngodly that are in the land: that I may roote out all wicked doers from the cite of the Lorde.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

GOD which. &c. As vpon whitsunday.

The Epistle.



When the Apostles whiche were at Jerusalem Actes. viii. heard saye, that Samaria had receyued the worde of God, they sent vnto them Peter and John. Whiche when they were come downe, prayed for the, that they myght receyue the holy Gost. For as yet he was come on none of them: but they were baptised onely in the name of Christ Iesu. The layde they theyr handes on them, & they receyued the holy ghost.

I. i.

Ch

Trinitie Sunday.

The Gospell.

John. X.



Verely, verely, I saye vnto you: he that entreth not in by the doore into the shepfold, but climeth by some other waye, the same is a thefe, and a murtherer. But he that entreth in by the doore, is the shephearde of the shepe: To him the porter openeth, & the shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them out. And when he hath sent furth his owne shepe, he goeth before them, and the shepe folowe him: for they knowe his voyce. A straunger wil they not folowe, but will flye from hym: for they knowe not the voyce of straungers. This prouerbe spake Iesus vnto them, but they vnderstoode not what thynges they were whiche he spake vnto them. Then sayd Iesus vnto them agayne: Verely, verely, I say vnto you: I am the doore of the shepe. All (euē as many as came before me) are theues and murtherers, but the shepe dyd not heare them. I am the doore, by me yf any enter in, he shall be safe, & shall goe in and out: and fynde pasture. A thefe cummeth not but for to steale, kyll, and destroy. I am come that they myght haue lyfe, & that they myght haue it more aboundantly.

Trinitie Sunday.

At Mattins.

The first lesson. Gene. xlviii. vnto the ende.

The second lesson. Math. iii. vnto the ende.

At the Communion.

Deus misere
reatus. Psal.
lxviii.



God be mercifull vnto vs, and blesse vs: and shew vs the light of his countenaunce, and be mercifull vnto vs.

That thy way may be knownen vpon earth:
thy saluing health among all nations.

Let the people prayse thee, O God: yea lette all the people prayse thee.

O let the nations reioyce & be glad: for thou shalt iudge the folke ryghteously, and gouerne the nations by thine earth.

Lette the people prayse thee, O God: let all the people prayse

praise thee.

Then shall the earth bring forth her increase: and God, even our owne God, shall geue vs his blessing.

God shall blesse vs: and all the endes of the worlde shall feare hym.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now and euer. &c.

The Collect.

Almighty and everlasting god, whiche hast geuen vnto vs thy seruantes grace by the confession of a true fayth to acknowledge the glory of the eternall trinitie, and in the power of the diuine maiestie to worship the vnitie: we beseeche thee that through the steadfastnes of this fayth, we maye evermore be defended from all aduersitie, whiche liuest and reignest one god, worlde without ende.

The Epistle.



After this I looked, and behold, a doore was open in heauen, & the firste voice whiche I heard, was as it were of a trompet, talkyng with me, whiche sayd: come vp hither, and I will shewe thee thynges whiche must be fulfilled hereafter. And immediatly I was in the spirite: And behold, a seate was sette in heauen, and one sate on the seate. And he that sate, was to looke vpon, lyke vnto a Jasper stone, and a Sardyne stone. And there was a rayne bowe aboute the seate, in sight lyke vnto an Emeraulde. And aboute the seate were. xliij. seates. And vpon the seates. xliij. Elders sitting, clothed in white rayment, and had on theyr heades crownes of gold. And out of the seate proceded lyghtnynges, and thunderinges, and voyces, and there were. vii. lampes of fyre, burning before the seate, whiche are the. vii. spirites of God. And before the seate there was a sea of glasse lyke vnto Christall, and in the myddes of the seate, and rounde about the seate, were. iiii. beastes full of eyes, before and behynde. And the first beast was lyke a Lyon: and the second beast lyke a calfe: and the thirde beast had a face as a man: and the fourth beast was lyke a fly-

J.ii.

ing

At the Communion.

ing Eagle. And the. iiii. beastes, had eche one of them stre wynges about him, and they were full of eyes within. And they had no rest day neyther nyght, saying: Holy, holy, holy, Lord God almighty, which was, and is, and is to come. And when those beastes gaue glorie, and honour, and thanks to hym that sate on the seate (whiche lyueth for euer and euer) the. xxiij. elders fell downe before hym that sate on the throne, and worshipped hym that lyueth for euer, and cast their crownes before the throne, saying: thou art worthy, O Lord (our God) to receiue glory, and honor, and power, for thou haste created all thinges, and for thy willes sake they are, and were created.

The Gospell.

John. iii.

There was a manne of the phariseis named Nicodemus, a ruler of the Jewes. The same came to Jesus by night, & sayd vnto him: Rabby, we know that thou art a teacher come from God: for no manne coulde doe suche miracles as thou doest, except God were with him. Jesus answered, and sayd vnto him: Verely, verely, I saye vnto thee: except a manne be borne from aboue, he cannot see the kyngdom of God. Nicodemus sayed vnto him: howe can a man be borne when he is olde: can he enter into his mothers wombe and bee borne agayne: Jesus answered: verely, verely, I saye vnto thee, except a man be borne of water, and of the spirite, he cannot enter into the kyngdome of God. That whiche is borne of the fleshe, is fleshe: And that whiche is borne of the spirite, is spirite. Maruaile not thou that I sayd to thee, ye must be borne from aboue. The wynde bloweth where it lusteth, & thou hearest the sounde therof, but canst not tell whence it cometh and whither it goeth: So is euery one that is borne of the spirite. Nicodemus answered, and sayed vnto hym: howe can these thinges be: Jesus answered, and sayd vnto him: art thou a maister in Israel, and knowest not these thinges: Verely, verely, I say vnto thee: we speake that we do knowe, and testifie that we haue seen: and ye receyue not our witnes. If I haue tolde you earthly thinges, and ye beleue not: howe shall ye beleue yf I tell you of heauenly thynges: And no manne ascendeth vp to heauen, but he that

The first Sunday after Trinitie Sunday. Fol. lxxij.
that came downe from heauen, even the sonne of manne
whiche is in heauen. And as Moles lyft vp the serpent in
the wyldernes, even so muste the Sonne of man be lyft vp,
that whosoever beleueth in hym, perishe not, but haue e-
uerlasting lyfe.

The firste Sunday after Trinitie Sunday.



Blessed are those that be vndefiled i the way: *Blessi immen-*
and walke in the lawe of the Lorde. *culati, psal.*

Blessed are they that kepe his testimonies: *cxix.*
and seke him with theyr whole heart.

For they which do no wickednes: walke
in his wayes.

Thou haste charged, that we shall diligentlve kepe thy
commaundementes: O that my wayes were made so di-
rect, that I myght kepe thy statutes.

So shall I not be confounded: while I haue respect vn-
to all thy commaundementes.

I will thanke thee with an vnfained heart: when I shall
haue learned the iudgementes of thy righteousness.

I will kepe thy ceremonies: O forsake me not vtterly.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now, and ever. &c

The Collect.

God the strength of all them that truste in thee, mercy-
fully acceptz our prayers: And because the weakenes
of our mortall nature can do no good thinge without thee,
graunte vs the helpe of thy grace, that in keepyng of thy
commaundementes, we may please thee bothe in will and
dede: through Iesus Christe our Lorde.

The Epistle.



Carely beloved, let vs loue one another: for loue is *John. iiii.*
commeth of God. And every one that loueth is
borne of God, and knoweth God. He that loueth
not, knoweth not God: for God is loue. In this appeared
the loue of God to vs ward, because that God sent his on-
ly

I. iij.

lye

At the Communion.

lye begotten sonne into the worlde, that we myght lyue through him. Herein is loue, not that we loued God, but that he loued vs, & sent his sonne to be the agrement for our synnes. Dearely beloued, if God so loued vs, we ought also to loue one another. No mā hath seen God at any tyme. If we loue one another, God dwelleth in vs, and his loue is perfecte in vs. Hereby knowe we that we dwell in hym and he in vs: because he hath geuen vs of his spirite. And we haue seen, and do testifie, that the father sent the sonne to be the sauour of the worlde: whosoener confesseth that Iesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfect in vs, that we should haue truste in the day of iudgemēt. For as he is, euen so are we in this worlde. There is no feare in loue, but perfect loue casteth out feare: for feare hath painefulnes. He that feareth, is not perfect in loue. We loue him, for he loued vs first. If a man saye: I loue God, & yet hate his brother, he is a lyar. For howe canne he that loueth not his brother, whome he hath seen, loue God whome he hath not seen: And this commaūdeinent haue we of hym: that he whiche loueth God, should loue his brother also.

The Gospell.

Luc. Xvi.



Here was a certaine riche man, whiche was clothed in purple and fyne white, & fared deliciously euery day: And there was a certaine begger, named Lazarus, which lay at his gate full of sores, desiring to bee refreshed with the crummes which fell from the ryche mannes borde, and no man gaue vnto hym. The dogges came also & licked his sores. And it fortunēd, that the begger dyed, and was caried by the Angels into Abrahams bosome. The riche man also dyed and was buried: And being in hell in tormentes, he lyft vp his eyes & sawe Abraham a farre of, and Lazarus in his bosome, and he cryed & sayd: father Abraham, haue mercy on me: and send Lazarus, that he may dippe the tippe of his finger in water, and coole my tonge, for I am tormented in this flame.

But

The.ii. sonday after Trinitie Sondaye. Fol. lxxviii.

But Abraham sayde: Sonne, remembre that thou in thy lyfe tyme, receiuedst thy pleasure: and contrary wise Lazarus receyued payne: But now he is comforted and thou art punished. Beyond all thys, betwene vs and you there is a great space set, so that they which woulde goe fro hence to you cannot: neither may come from thence to vs. Then he sayd: I praye thee therfore father, sende hym to my fathers house (for I haue fyue brethren) for to warne them, lest they also come into this place of torment. Abraham said vnto hym: they haue Moses and the Prophetes, lette them heare them. And he sayd: nay father Abraham, but if one come vnto them from the dead, they wyll repent. He sayd vnto him: If they heare not Moses and the Prophetes, neither wyll they beleue, though one rose from death agayne.

The second Sondaye.



Herewithal shall a yong man cleanse hys waye: euen by rulyng hymselfe after thy worde.

In quo con-
sistit. psal.
cxix.

With my whole hearte haue I sought thee: O let me not go wrong out of thy commaundementes.

Thy wordes haue I hid within my heart: that I should not synne agaynst thee.

Blessed art thou, O Lorde: O teache me thy statutes.

With my lyppes haue I been tellyng: of all the iudgements of thy mouth.

I haue had as great delyte in the waye of thy testimonies: as in all maner of ryches.

I wyl talke of thy commaundementes: and haue respecte vnto thy wayes.

My delyte shalbe in thy statutes: and I wil not forget thy worde.

Glozy be to the father. &c.

As it was in the begynning. &c.

The Collect.

Lorde make vs to haue a perpetuall feare and loue of thy holy name: for thou neuer failest to helpe & gouerne them, whome thou dooeste bryng vp in thy stedfaste loue: Graunt thys. &c.

3. lxxx.

The

At the Communion.

The Epistle.

1. John, iiii.



Misdeale not my brethren, though the worlde hate you. we knowe that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother, abydeeth in deathe. Whosoever hateth his brother is a mansleer. And ye knowe that no mansleer hath eternall lyfe abydyng in hym. Hereby perceyue we loue, because he gaue hys lyfe for vs: and we oughte to geue oure lyues for the brethren. But whoso hath thys worlde's good, and seeth hys brother haue neede, and shutteth vp his compassion from hym: howe dwelleth the loue of God in him? My babes let vs not loue in worde, neyther in tonge: but in dede and in veritie. Hereby we knowe that we are of the veritye and canne quiete oure heartes before hym. For if oure hearte condemne vs, God is greater then our hearte, and knoweth all thynges. Derely beloued, if our hearte condemne vs not, then haue we trust to Godwarde: and whatsoeuer we aske, we receyue of hym, because we kepe his commaundementes, and doe those thynges which are pleasaunte in hys syght. And thys is hys commaundemente, that we beleue on the name of hys sonne Iesus Christe, and loue one another as he gaue commaundement. And he that kepeth hys commaundementes, dwelleth in hym, and he in hym: and hereby we knowe that he abydeeth in vs, euen by the spirite whiche he hath geuen vs.

The Gospell.

Luc. xliii.



A certayne man ordeyned a greate supper, & bad many, and sent his seruaunte at supper tyme, to saye to them that were bydden, come: for all thynges are now ready. And they all at once began to make excuse. The first sayd vnto hym: I haue bought a farme, and I must nedes go and se it, I pray thee haue me excused. And an other sayde: I haue boughte v. yoke of Oxen, and I go to proue them, I praye thee haue me excused. And an other sayde: I haue maryed a wyfe, and therefore I cannot come. And the seruaunte returned and brought his mayster woorde agayne thereof. Then was the good manne of the house displeased, and sayed to hys seruaunt

The.iii.sunday after Trinitie Sunday. Fol.lxix.
seruaunt:goe out quickly into the stretes and quarters of
the citie,and bring in hither the poore,and the feble,and the
halte,and the blynde.And the seruaunte sayde: Lorde it is
doone as thou hast commaunded, and yet there is roume.
And the Lorde sayd to the seruaunte:goe out vnto the hye
wayes and hedges, and compell them to come in, that my
house may be filled. For I saye vnto you, that none of those
men whiche were bidden shall tast of my supper.

The.iii. Sunday.

Doe well vnto thy seruaunte:that I may lyue and
kepe thy woorde.

Open thou myne eyes:that I may see the won-
derous thynges of thy lawe.

I am a straunger vpon yearth: O hyde not thy com-
maundementes from me.

My soule breaketh out for the very feruent desyre:that it
hath alway vnto thy iudgementes.

Thou haste rebuked the proude:and cursed are they that
doe erre from thy commaundementes.

O turne from me shame and rebuke:for I haue kept thy
testimonies.

Princes also dyd syt and speake agaynst me:but thy ser-
uaunt is occupied in thy statutes.

For thy testimonies are my delyte:and my counsaylours.

Glozy be to the father, and to the sonne: and to the holy
goste.

As it was in the begynnyng, is now, and euer shall be:
world without ende.Amen.

The Collect.

Lorde, we beseeche thee mercifully to heare vs, and vnto
whom thou hast geuen an heartie desyre to pray:graunt
that by thy mightie ayde we may be defended:through Je-
sus Christe our Lorde.

The

At the Communion.

The Epistle.

i. peter, v.

Submyt your selues euery man one to an other: knyt your selues together in lowelynesse of mynde. For God resysteth the proude, and geueth grace to the humble. Submit your selues therefore vnder the myghtye hand of God, that he may exalt you when the tyme is come. Cast all your care vpon him: for he careth for you. Be sober, and watch: for your aduersary the deuyll, as a roaring Lyon, walketh about, seeking whome he may deuour: whome resiste stedfaste in the fayth, knowing that the same afflictions are appoynted vnto youre brethren, that are in the worlde. But the God of all grace which hath called vs vnto hys eternall glory by Christ Jesu, shall his owne selfe (after that ye haue suffered a litle affliction) make you perfect, settle, strengthe, and stablyshe you. To him bee Glorpe and dominion for euer and euer.

The Gospell.

Luc. xv.

When resorted vnto hym, all the Publicanes and Synners for to heare hym. And the Phariseis and Scribes murmured, saying. He receyueth synners and eateth with them. But he put forth the thys parable vnto them, saying: What manne among you hauyng an hundred shepe (if he lose one of them) doeth not leaue ninetie & nine in the wilderness, and goeth after that whiche is loste, vntill he fynde it: And when he hath founde it, he layeth it on his shoulders with ioye. And assone as he cometh home, he calleth together hys louers and neyghbours, saying vnto them: Reioyce with me, for I haue found my shepe which was lost. I say vnto you, that likewise ioy shalbe in heauen ouer one sinner that repenteth, more then ouer ninetie and nine iust persons, which nede no repentance. Either what woman hauyng ten grotes (if she lose one) doeth not light a candle, and swepe the house, and seke diligently till she find it: And when she hath founde it, she calleth her louers and her neyghbours together, saying: Reioyce with me, for I haue founde the grote whiche I had lost. Like wyse, I saye vnto you, shall there be ioye in the presence of the Angells of God, ouer one synner that repenteth.

The fourth sonday.

At the Communion.



My soule cleaueth to the dust: O quicken thou me accordyng to thy woorde. Adheſte p...
mento,
Pſal. cxlv.

I haue knowledged my wayes, and thou heardest me: O teache me thy statutes.

Take me to vnderstand the waye of thy commaundementes: and so shall I talke of thy wonderous workes.

My soule melteth away for very heauines: comfort thou me accordyng to thy woorde.

Take from me the way of lyinge: and cause thou me to make muche of thy lawe.

I haue chosen the way of trueth: and thy iudgementes haue I layde before me.

I haue sticken vnto thy testimonies: O Lord confound me not.

I wyll runne the way of thy commaundementes: when thou hast set my heart at libertie.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now and ever. &c.

The Collect.

God, the Protector of all that truste in thee, withoute whome nothyng is strong, nothyng is helpe, encrease and multiply vpon vs thy mercy, that thou being our ruler and guide, we may so passe through thinges temporal, that we finally loose not the thinges eternall: Graunt this heauenly father, for Jesu Christes sake our Lorde.

The Epistle.



Suppose that the afflictions of this lyfe, are not worthy of the glozy whiche shalbe shewed vpon vs. For the feruent desyre of the creature abideth, loking when the sonnes of god shall appeare, because the creature is subdued to vantiē against the wyll therof, but for his wyll whiche hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corrupcion, into the glorious libertie of the sonnes of God. For we know that euery creature grooneth with vs also, and tranayleth in payne, even vnto thys tyme: not only it, but we also whiche haue the firste Rom. viii.

The. v. Sondag after Trinitie Sondag.

first frutes of the spirite, mourne in our selues also, & waite for the adopcion (of the children of GOD) euen the deliuerance of our bodies.

The Gospell.

Luc. vi.

Be ye mercyfull as youre father also is mercyfull. Judge not and ye shall not be iudged: condemne not, and ye shall not be condemned. Forgeue and ye shall be forgeuen. Geue and it shalbe geuen vnto you, good measure and pressed downe, and shaken together, and running ouer, shall men geue into your bosomes. For with the same measure that ye mete withal, shall other men mete to you agayne. And he put furth a similitude vnto them. Can the blynd leade the blynd: doe they not both fall into the ditch? The disciple is not aboue his maister: Every man shal be perfect, euen as his maister is. Why seest thou a mote in thy brothers eye, but consyderest not the beame that is in thine owne eye? Eytther howe canste thou say to thy brother: Brother, let me pul out the mote that is in thyne eye, when thou seest not the beame that is in thine owne eye? Thou ypocrite, caste out the beame out of thyne owne eye firste, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The. v. Sondag.

Legem pone
psal. cxix.

Teach me, O Lorde, the waye of thy statutes: and I shall kepe it vnto the ende.

Geue me vnderstandyng, and I shall kepe thy lawe: yea, I shall kepe it with my whole hearte.

Make me to goe in the path of thy commaundementes: for therein is my desyre.

Encline my heart vnto thy testimonies: and not to couetousnes.

O turne away myne eyes, lest they beholde vanitie: and quicken thou me in thy waye.

O stablish thy word in thy seruaunt: that I may feare thee.

Take away the rebuke that I am afrayd of: for thy iudgements

At the Communion.

fol. lxxv.

mentes are good.

Beholde, my delite is in thy commaundementes: O quicken me in thy righteousness.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now and ever. &c.

The Collect.


Graunte Lorde, we beseeche thee, that the course of this world may be so peaceably ordered by thy gouernaunce: that thy congregacion may ioyfully serue thee in all godly quietnes: through Jesus Christ our Lorde.

The Epistle.

Be you all of one mynde, and of one hearte, loue as brethren, be pitifull, be courteous (make) not rendering euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that ye are therunto called, even that ye shoulde bee heyres of the blessing. For he that doeth long after lyfe, and loneth to see good dayes, let hym refrayne his tongue from euill, and his lippes that they speake no guile. Let him eschewe euill and dooe good: let hym seeke peace, and ensue it. For the eyes of the Lorde are ouer the righteous, and his eares are open vnto theyr prayers. Agayne, the face of the lorde is ouer them that doe euill. Moreover, who is it that will harne you, yf ye folow that which is good: yea, happie are ye, if any trouble happen vnto you for ryghteousnes sake. Be not ye afrayde for any terrour of them, neyther bee ye troubled, but sanctifie the Lorde God in your heartes.

1. Peter. iii.

The Gospell.

 **I**t came to passe that (when the people preaced vpon hym, to heare the worde of God) he stode by the lake of Genazareth, & sawe two shippes stande by the lakes syde, but the fishermen were gone out of them, & were washing their nettes. And he entred into one of the shippes (which pertained to Simō) & prayed him that he would thrust out a litle fro the land. And he sate down, & taught the people out of the ship.

Luc. v.

When

The. vi. sonday after Trynitie Sonday.

When he had left speakyng, he sayde vnto Simon: launch out into the depe, & let slip youre nettes to make a draught. And Simon answered, and sayde vnto him: Master, we haue labored all night, and haue taken nothing. Neuertheles, at thy commaundement, I will looce furth the net. And when they had this done, they inclosed a greate multitude of fishes. But theyr net brake, and they beckened to theyr felowes (whiche were in the other ship) that they shoulde come and helpe them. And they came and fylled bothe the shippes, that they sonke agayn. When Simon Peter sawe this, he fell downe at Iesus knees, saying: Lorde, goe from me, for I am a sinful man. For he was astonied and al that were with him, at the draught of fishes which they had taken: & so was also Iames and John the sonnes of zebede, which were parteners with Simon. And Iesus sayde vnto Simon: feare not, from hencefoorth thou shalt catche men. And they brought the shippes to lande, and forsooke all and folowed him.

The. vi. Sonday.

Et veniat
super me.
Psal. cxix.

Let thy louing mercye come also vnto me O lorde: even thy saluacion, accordyng vnto thy woorde.

So shall I make aunswere vnto my blasphemers: for my trust is in thy woorde.

O take not the woord of truthe vtterly out of my mouth: for my hope is in thy iudgementes.

So shall I alway kepe thy lawe: yea for ever and ever.

And I will walke at libertie: for I seeke thy commaundementes.

I will speake of thy testimonies also, even before kinges: and will not be ashamed.

And my delight shal be in thy commaundementes: which I haue loued.

My handes also will I lyfte vp, vnto thy commaundementes which I haue loued: and my study shal bee in thy statutes.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c.

The Collect.

GOD, whiche hast prepared to them that loue thee, such good thinges as passe al mans vnderstanding: Powre into our heartes such loue toward thee, that we louing thee in all thinges, may obteyne thy promyses, whiche excede al that we can desyre: through Iesus Christ our Lord.

The Epistle.



Nowe ye not, that all we whiche are baptised in Iesu Christe, are baptised to dye with hym: We are buried then with hym by baptisme for to dye: that lykewise as Christe was rayled from deathe, by the glory of the father, even so we also shoulde walke in a newe lyfe. For yf we bee graft in deathe lyke vnto hym: even so shall we bee partakers of the resurrection: Knowyng this, that our olde manne is crucified with hym also, that the body of synne myght betterly be destroyed, that hereafter we shoulde not be seruantes vnto sinne. For he that is dead, is iustified from sinne. Wherefore, yf we be dead with Christe, we beleue that we shall also lyue with him, knowing that Christ being rayled from deathe, dyeth nomore. Deathe hath no more power ouer him. For as touching that he died, he died concerning sinne once: And as touching that he liueth, he liueth vnto God. Lykewise consider ye also, that ye are dead, as touching sinne, but are alyue vnto God, through Iesus Christ our Lord.

The Gospel.



Iesus sayd vnto his disciples: excepte your ryghteousnes excede the ryghteousnes of the Scribes and Phariseis, ye cannot enter into the kingdom of heauen. Ye haue hearde that it was sayde vnto them of the olde tyme. Thou shalt not kyll: whosoever killeth, shall be in daunger of iudgement. But I saye vnto you: that whosoever is angrie with his brother (vnaduyledye) shall be in daunger of iudgement. And whosoever saye vnto his brother, Racha, shall be in daunger of a counsel. But whosoever saith, thou foole, shall be in daunger of hell fier. Therefore, if thou offerest thy gift at the altare,

and

The. vii. sonday after Trynitie Sonday.

and there remembreſt that thy brother hath ought againſt thee, leaue there thyne offeringe before the alter, and goe thy waye fyrſt, and be reconciled to thy brother, and then come and offer thy gyfte. Agree with thyne aduerſary quychely, whyles thou art in the way with him, leſte at any tyme the aduerſary deliuer thee to the iudge, and the iudge deliuer thee to the miniſter, and then thou be caſt into priſon. Verely I ſay vnto thee: thou ſhalt not come out thence, til thou haue payed the vttermoſt farthyng.

The. vii. Sonday.

Memor eſto
pſal. cxix.



Dhynke vpon thy ſeruaunt, as concerning thy worde: wherin thou haſte cauſed me to put my truſt.

The ſame is my comfort in my trouble: for thy worde hath quickened me.

The proude haue had me exceedingly in deriſion: yet haue I not ſhynked from thy lawe.

For I remembred thine everlaſting iudgementes, O lord: and receyued comfort.

I am horribly afrayde: for the vngodly that forſake thy lawe.

Thy ſtatutes haue bene my ſonges: in the houſe of my pylgrymage.

I haue thought vpon thy name, O Lorde, in the nyght ſeaſon: and haue kepte thy lawe.

This I had: becauſe I kepte thy commandementes. Glory be to the father and to the ſonne: & to the holy goſte.

As it was in the beginning, is now, and ever ſhal bee: worlde without ende. Amen.

The Collect.

O God of al power & myght, which art the auctour and gener of all good thinges: graſſe in our heartes the loue of thy name, increaſe in vs true religion, nouriſhe vs with all goodneſſe, and of thy great mercy, kepe vs in the ſame: Through Jeſus Chriſt our Lorde.

The

The Epistle.



Speake grossly, because of the infirmities of your flesh. As ye have given your members servants to uncleanness, and to iniquity (from one iniquity to another): even so now give over your members servants unto righteousness, that ye may be sanctified. For when ye were the servants of sinne, ye were boyde of righteousness. what fruite had you then in those thinges, wherof ye are now ashamed: for the ende of those thinges is death. But now are ye deliuered from synne, and made the servants of God, and have your fruite to bee sanctified, and the ende everlasting lyfe. For the rewarde of synne is death: but eternall lyfe is the gyfte of God: through Jesus Christe our Lorde.

The Gospell.



In those dayes, when there was a very greete company, and had nothyng to eate: Jesus called his Disciples vnto hym, and sayde vnto them: I have compassyon on the people, because they haue now been with me thre dayes, and haue nothyng to eate: And if I sende them away fastyng to theyr owne houses, they shall faint by the way: for diuerse of them came from farre. And his Disciples answered hym: where should a manne haue bread here in the wilderness, to satisfye these? And he asked them, howe many loaves haue ye? They sayd, seuen. And he commaunded the people to sit downe on the ground. And he tooke the seuen loaves: And when he had given thanks, he brake and gaue to his disciples to sette before them. And they dyd set them before the people. And they had a fewe small fishes. And when he had blessed, he commaunded them also to be set before them. And they dyd eate, and were suffyled. And they tooke vp of the broken meate that was left, seuen baskettes full. And they that dyd eate, were about foure thousande. And he sent them away.

The eyght Sonday after Trinitie Sonday.

At the Communion.

Portio mea
domine. psal.
cxxx.

Thou art my porcion, O Lorde: I haue promysed
to kepe thy lawe.

I made myne humble petition in thy presence
with my whole heart: O be mercifull vnto me
accordyng vnto thy wooorde.

I call myne owne wayes to remembraunce: and turne my
feete into thy testimonies.

I made haste: and prolonged not the tyme to kepe thy
commaundementes.

The congregacions of the vngodly haue robbed me: but
I haue not forgotten thy lawe.

At midnight will I ryle, to geue thanks vnto thee: be-
cause of thy righteous iudgementes.

I am a companyon of all them that feare thee: and kepe
thy commaundementes.

The earth, O Lorde, is full of thy mercy: O teache me
thy statutes.

Glozy be to the father, and to the sonne: & to the Holy gost.

As it was in the begynnyng, is now, and ever shall be:
worlde without ende. Amen.

The Collect.

O whose prouidence is neuer deceyued, we humbly be-
seche thee, that thou wilt put away from vs all hurtfull
thinges, and geue those thinges which be profitable for vs:
Through Iesus Christe our Lorde.

The Epistle.

Roma. viii.

Bethzen, we are debtors, not to the flesh to
lyue after the flesh. For yf ye lyue after the
flesh, ye shall dye. But if ye through the spirite
do mortify the dedes of the body, ye shall lyue.
For as many as are led by the spirite of God,
they are the sonnes of God. For ye haue not receyued the
spirite of bondage to feare any more, but ye haue receyued
the spirite of adopcion, wherby we crye: Abba father. The
same spirite certifyeth our spirite, that we are the sonnes of
God. If we be sonnes, then are we also heires, the heires I
meane of god, & heires annexed with Christ: if so be that we
suffre

The. ix. Sunday after Trinitie Sunday. Fol. lxxviii.
suffre with hym, that we maye bee also gloryfied together
with hym.

The Gospell.

BEware of false Prophetes, whiche come to you Matth. vii.
in shepes clothynge, but inwardely they are rane-
ning wolues. Ye shal knowe the by their frutes.
Do men gather Grapes of thornes? Or Figges
of Thistles? Euen so euerye good tree bryn-
geth furth good frutes. But a corrupte tree, bringeth furth
euill frutes. A good tree cannot bryng furth bad frutes:
neither can a bad tree bryng forth good frutes. Euerye
tree that bryngeth not forth good fruite, is hewen downe
and caste into the fyer. wherfore, by theyr frutes ye shal
knowe them. Not euery one that sayeth vnto me, Lorde,
Lorde, shall enter into the kingdome of heauen: but he that
doeth the will of my father, whiche is in heauen, he shall en-
tre into the kingdome of heauen.

The. ix. Sunday.

O Lord thou haste delt graciously with thy seruant:
according vnto thy woorde.

O learne me true vnderstandyng, and knowe Bonitatem,
psal. cxix,
ledge: for I haue belueued thy commaundementes.
Before I was troubled I wente wrong: but nowe I haue
kept thy woorde.

Thou art good and gracious: O teache me thy statutes.

The proude haue imagined a lye agaynst me: but I wyll
kepe thy commaundementes with my whole heart.

Theyr hearte is as fatte as braune: but my delyste hath
been in thy lawe.

It is good for me that I haue been in trouble: that I
may learne thy statutes.

The lawe of thy mouth is deater vnto me: then thou-
sandres of golde and syluer.

Glory be to the father, & to the sonne: and to the holy gost.

As it was in the begynnyng, is nowe, and ever shall be:
worlde without ende. Amen.

The Collect.

R. ii.

Grant

At the Communion.

Graunt to vs Lord, we beseeche thee, the spirite to thinke
and doe alwayes suche thynges as bee ryghtfull: that
we, whiche cannot be without thee, may by thee be hable to
lyue accordyng to thy wyll: Through Iesus Christe oure
Lorde.

The Epistle.

I. Cor. x.

Brethren, I would not that ye should be ignorant,
howe that our fathers were al vnder the cloude: and
all passed through the sea, and were all baptised vn-
der Moyses in the cloude, & in the sea, and dyd all eate of one
spirituall meate, and did all drinke of one spirituall drinke.
And they dranke of the spiritual Rocke that folowed them,
which Rocke was Christe. But in many of them had God
no delight. For they were ouerthrowen in the wilderness.
These are ensamples to vs, that we should not luste after
euil thynges, as they lusted. And that ye should not be wor-
shippers of images, as were some of them, accordyng as it
is written: The people late downe to eate, and drinke, and
role vp to playe. Neyther lette vs bee defiled with fornication,
as some of them were defyled with fornication, and fell
in one daye thre and twentie thousande. Neyther lette vs
tempt Christe, as some of them tempted, and were destroyed
of Serpentes. Neyther murmur ye, as some of them mur-
mured, & were destroyed of the destroyer. All these thynges
happened vnto them for ensamples: But are written to
putte vs in remembraunce, whom the endes of the worlde
are come vpon. Wherefore, lette hym that thynketh he standeth,
take hede lest he fall. There hath none other tempta-
cion taken you, but suche as foloweth the nature of manne.
But God is faithful, which shall not suffer you to be tempt-
ed aboue your strength: but shall in the middes of the tẽp-
tacion make a waye, that ye maye be hable to beare it.

The Gospell.

Luc. xvi.

Iesus sayde vnto his disciples: There was a cer-
tayne ryche manne, whiche had a Stewarde, and
thesame was accused vnto hym, that he hadde
wasted his goodes. And he called hym, and sayde
vnto hym: howe is it that I heare this of thee? Gene ac-
counptes

The .x. Sonday after Trinitie Sonday. Fol. lxxv.

countes of thy Stewardship, for thou mayst be no longer Stewarde. The Stewarde sayde within hymselfe: what shall I doe? For my maister taketh away from me the Stewardship. I cannot dygge, and to begge I am ashamed. I wote what to doe, that whē I am put out of the Stewardship, they may receyue me into theyr houses.

So when he had called all his Maisters debtors together, he sayde vnto the first: how much owest thou vnto my Maister? And he sayde: an hundred tunnes of oyle. And he sayde vnto hym: take thy Bill, and sitte downe quickly and wyte fyfte. Then sayde he to an other: howe much owest thou? And he sayde: an hundred quarters of wheate. He sayde vnto hym: take thy Bill & wyte foure skore. And the Lorde commended the vniuste Stewarde, because he had done wisely. For the children of this world are in theyr nation wyser then the children of lyght. And I saye vnto you: Make you frendes of the vnrightheous Hammon, that when ye shall haue nede, they maye receyue you into everlasting habitacions.

The .x. Sonday.



My handes haue made me and fashioned me: O *Mattis 126*
geue me vnderstandyng, that I maye learne thy *psalms 119*
commaundementes.

They that feare thee will be glad, when they
see me: because that I haue put my truste in thy
woorde.

I knowe, O Lorde, that thy iudgementes are ryght: and
that thou of very faithfulness, hast caused me to be troubled.

O let thy mercyfull kindnes be my comforte: accordyng
to thy worde vnto thy seruant.

O let thy louing mercyes, come vnto me, that I maye liue:
for thy lawe is my delight.

Let the proude be confounded, for they goe wickedly a-
bout to destroy me: But I wyll bee occupied in thy com-
maundementes.

Let suche as feare thee, and haue knowen thy testimo-
nies: be turned vnto me.

O let my hearte be sounde in the statutes: that I bee not
ashamed.

R.iii.

Glory

At the Communion.
Glory be to the father, and to the sonne. &c.
As it was in the beginning. &c.

The Collect.

Let thy mercifull eares, O Lorde, be open to the prayers
of thy humble seruautes: and that they maye obteyne
theyr petitions, make them to aske suche thynges as shall
please thee: Through Iesus Christe our Lorde.

The Epistle.

I. Cor. xii.

Concerning spirituall thynges (brethren) I woulde
not haue you ignoraunte. Ye knowe that ye were
Gentiles, and wente youre wayes vnto dumme y-
mages, euen as ye were led. wherfore I declare vnto you,
that no man, speaking by the spirite of God, defyeth Iesus.
Also no manne can say that Iesus is the Lorde, but by the
holy goste. There are diuersities of gyftes, yet but one spi-
rite. And there are differences of adiministracions, and yet
but one Lord. And there are diuerse maners of operations;
and yet but one God, whiche worketh all in all. The gyfte
of the spirite is geuen to euery man, to edifye withall. For
to one is geuen through the spirite, the vtteraunce of wyle-
dome: To an other is geuen the vtteraunce of knowlege, by
thesame spirite. To an other is geuen fayth by thesame
spirite. To an other the gyfte of healyng, by thesame spi-
rite. To an other power to doe miracles. To an other pro-
pheticie. To an other iudgemente to discerne spirites. To
an other diuerse tonges. To an other the interpretation of
tonges: But these all worketh euen the selfe same spirite,
deuydyng to euery man a seuerall gyfte, euen as he will.

The Gospell.

Luc. xix.

And when he was come nere to Hierusalem, he
behelde the citie, and wept on it, saying: If thou
hadst knowen those thynges, whiche belong vn-
to thy peace, euen in this thy day thou wouldest
take hede. But nowe are they hydde from thine
eyes. For the dayes shall come vpon thee, that thy enemies
also shall caste a banke aboute thee, and compasse thee
rounde, and keepe thee in on euerye syde, and make thee
euen

The. xi. Sunday after Trinitie Sunday. Fol. lxxvi.
even with the ground, and thy children whiche are in thee.
And they shall not leaue in thee one stone vpon an other,
because thou knowest not the tyme of thy visitacion. And
he wente into the Temple, and beganne to caste out them
that solde therein, and them that bought, saying vnto them:
It is written, my house is the house of prayer: but ye haue
made it a denne of theues. And he taughte dayly in the
Temple.

The. xi. Sunday.



My soule hath longed for thy saluacion: and I
haue a good hope, because of thy woorde.

Defect. psal.
cxix.

Myne eyes long sore for thy woorde, say-
ing: O when wilt thou comforte me?

For I am become like a bottle in the smoke:
yet doe I not forget thy statutes.

Howe many are the dayes of thy seruante: when wilt
thou be auenged of them that persecute me?

The proude haue dygged pyttes for me: whiche are not
after thy lawe.

All thy commaundementes are true: they persecute me
falsely, O be thou my helpe.

They had almost made an ende of me vpon earth: but I
forgotte not thy commaundementes.

O quicken me after thy louyng kyndenes: and so shall I
kepe the testimonies of thy mouth.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng, is now, and euer. &c.

The Collect.

GOD whiche declarest thy almightie power, most chieflly
in shewing mercy and pitie: Geue vnto vs abundantly
thy grace, that we running to thy promises, may be made
partakers of thy heavenly treasure: through Iesus Christe
our Lorde.

The Epistle.



Brethren, as pertyning to the gospel which I pre-
ached vnto you, which ye haue also accepted, & in the
which ye continue, by the which also ye are saued:
I doe you to wete after what maner I preached vnto you,

1. Cor. xiii.

R. iiii.

yt

At the Communion.

ye kepe it, except ye haue beleued in vayne. For first of all I deliuered vnto you that whiche I receyued, howe that Christe dyed for our synnes, agreeyng to the scriptures: and that he was buryed, & that he arose againe the thirde daye, accordyng to the scriptures: And that he was seen of Cephas, then of the. xii. After that was he seen of moe the fye hundredth brethren at once, of whiche manye remayne vnto this daye, and many are fallen a slepe. After that appeared he to James, then to all the Apostles. And last of all he was seen of me, as of one that was borne out of due tyme. For I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the congregacion of God. But by the grace of God, I am that I am. And his grace whiche is in me, was not in vayne. But I laboured more aboundantly then they al: yet not I, but the grace of God whiche is with me. Therfore, whether it were I or they, so we preached, and so ye haue beleued.

The Gospell.

LUC. xviii.



Christ tolde this parable vnto certaine which trusted in themselves that they were perfecte, and despyled other. Two men went vp into the Temple to pray, the one a Pharise, and the other a Publican. The Pharise stood and prayed thus with hymselfe. God, I thanke thee that I am not as other men are, extortioners, vnjuste, adulterers, or as this Publican. I fast twice in the weke: I geue tythe of all that I possesse. And the Publican standing a farre of, woulde not lyft vp his eyes to heauen, but smote vpon his breste, saying: God be mercyfull to me a synner. I tell you, this manne departed home to his house iustified more then the other. For every man that exalteth hymselfe shalbe brought lowe: And he that humbleth hymselfe shall be exalted.

The. xii. Sunday.

In eternum
Domine. Psal
cxix.



Orde, thy woorde endureth for ever in heauen. Thy trueth also remayneth from one generacion to an other: thou hast layed the foundation of the earth, and it abydeth.

They continue this day, accordyng to thine ordinaunce: for all thinges serue thee.

If my delite had not been in thy lawe: I shoulde haue perished

The. xii. Sonday after Trinitie Sonday. Fol. lxxvii.
perished in my trouble.

I will neuer forgette thy commaundementes: for with them thou hast quickened me.

I am thyne, Oh saue me: For I haue sought thy commaundementes.

The vngodly layde wayte for me to destroy me: but I wil confidre thy testimonies.

I see that all thynges come to an ende: but thy commaundementes are excedyng broade.

Glozy be to the father, and to the sonne: and to the holy gost.

As it was in the begynnyng, is now, and euer shall be: worlde without ende. Amen.

The Collect.

Almighty and euermlasting God, whiche arte alwayes more ready to heare then we to praye: And arte wonte to geue more then either we desyre or deserue: Bowe downe vpon vs the aboundaunce of thy mercy, forgeuing vs those thinges wherof our conscience is afrayde, and geuing vnto vs that that our prayer dare not presume to aske: through Iesus Christe our Lorde.

The Epistle.

Suche truste haue we through Christe to Godward, II. Cor. lii.
not that we are sufficiente of oure selues to thynke any thing, as of oure selues, but yf we be hable vnto any thing, the same cummeth of God, whiche hath made vs hable to minister the new testament, not of the letter but of the spirite. For the letter killeth, but the spirite geueth lyfe. If the ministracion of death, through the letters figured in stones, was glorvous, so that the childe of Israel could not beholde the face of Moyses, for the glory of his countenaunce (whiche glory is done away:) why shall not the ministracion of the spirite be muche more glorvous: for if the ministracion of condemnation bee glorvous, muche more dooeth the ministracion of righteousnes excede in glory.

The

The. xlii. Sunday after Trinitie Sunday.

The Gospell.

Mat. vii.



Jesus departed from the coastes of Tyre and Sidon, and came vnto the sea of Galile through the myddes of the Coastes of the .x. cityes. And they brought vnto hym one that was deaffe, and hadde an impedimemente in his speche, and they prayed hym to put his hande vpon hym. And when he had taken hym asyde fro the people, he put his fingers into his eares, & dyd spit, and touched his tongue, and looked vp to heauen & sighed, and sayde vnto hym: Ephata, that is to say: be opened. And straghtwaye his eares were opened, and the stryng of his tongue was loosed, and he spake plaine. And he commaunded them that they should tell no man. But the more he forbade them, so muche the more a greate deale they publyshed, saying: he hath done all thynges well, he hath made bothe the deaffe to heare, and the dumme to speake.

The. xlii. Sunday.

Quomodo dilexi. psal. cxxx.



Oorde, what loue haue I vnto thy lawe: all the daye long is my studye in it.

Thou through thy commaundementes hast made me wylser then myne enemies: for they are euer with me.

I haue more vnderstandyng then my teachers: for thy testimonies are my studye.

I am wiser then the aged: because I kept thy commaundementes.

I haue refrayned my feete from euery euill waye: that I may kepe thy woorde.

I haue not shrinked from thy iudgements: for thou teachest me.

O howe swete are thy woordes vnto my throte: yea sweeter then hony vnto my mouth.

Through thy commaundementes I gette vnderstandyng: therfore I hate all wicked wayes.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

The Collect.

Almyghtye and mercyfull God, of whose onely gyfte it cummeth, that thy faythfull people doe vnto thee true

true and laudable service: graunte we beseeche thee, that we may so runne to thy heavenly promyses, that we faile not finally to attayne thesame: : Through Iesus Christe our Lord.

The Epistle.

IN Abraham and his seede were the promises made. *Gala. iii.* He sayeth not in the seedes, as manye: but in thy seede, as of one, whiche is Christe. This I saye, that the lawe whiche began afterwarde, beyond. iiii. C. and. xxx. yeres, doeth not disanull the testament that was confirmed afore of God vnto Christward, to make the promyse of none effect. For if the inheritaunce come of the lawe, it cummeth not now of promyse. But God gaue it to Abraham by promyse. wherfore then serueth the lawe: The lawe was added because of transgression (til the seede came, to whom the promise was made) and it was ordayned by Angels in the hande of a mediator. A mediator is not a mediator of one: But God is one. Is the lawe then against the promise of God: God forbidde. For yf there had been a lawe geuen which coulde haue geuen lyfe: then no doubt righteousnes shoulde haue come by the lawe. But the scripture concludeth all thynges vnder synne, that the promyse by the fayth of Iesus Christe, shoulde bee geuen vnto them that beleue.

The Gospell.

HAPPY are the eyes whiche see the thynges that ye see. For I tell you that many prophetes and kynges haue desired to se those thynges whiche ye see, and haue not seen them: and to heare those thynges whiche ye heare, and haue not heard the. And behold, a certaine lawier stood by and tempted him, saying: Maister, what shall I doe to inherite eternall lyfe: he sayde vnto him: what is written in the lawe: howe readest thou: and he answered, and sayd: Loue the Lord thy God with all thy hearte, and with all thy soule, and with all thy strength, and with all thy minde: and thy neyghboure as thy selfe. And he sayde vnto hym: Thou hast answered right. This doe and thou shalt liue. But he willing to iustifye hymselfe, sayde vnto Iesus: And who is my neyghboure: Iesus answered, and sayde.

The. xliii. Sunday after Trinitie Sunday.

A certayne man descended from Jerusalem to Hierico, and fell among theues, whiche robbed hym of his rayment, and wounded him, and departed, leauyng hym halfe dead. And it chaunced that there came downe a certayne Prieste that same waye, and when he sawe hym, he passed by. And lyke- wyle a Leuite, when he went nye to the place, came and lo- ked on hym, and passed by. But a certayne Samaritane as he iourneyed, came vnto him: and when he sawe him, he had compassion on him, and went to, and bounde by his woun- des, and powred in oyle and wine, and set him on his owne beast, and brought him to a commō inne, and made prouisi- on for him. And on the morowe, when he departed, he took out two pence, and gaue them to the hoste, and sayde vnto him: Take cure of him, & whatsoeuer thou spendest more, when I come agayn, I wil recompence thee. which now of these three thinkest thou was neighbour vnto him that fell among the theues: and he sayde: he that shewed mercye on hym. Then sayde Jesus vnto hym: goe, and doe thou lyke- wyle.

The. xliii. Sunday.

Lucerna ped
dibus meis
psal. cxix.



Thy worde is a Lanterne vnto my feete: and a light vnto my pathes.

I haue sworne, and am stedfastely purposed: to kepe thy righteous iudgementes.

I am troubled aboue measure: quicken me, O Lorde, ac- cording vnto thy woorde.

Let the freewill offerynges of my mouth please thee, O Lorde: and teache me thy iudgementes.

My soule is alway in my hande: yet doe not I forget thy lawe.

The vngodly haue layed a snare for me: but yet swar- yed not I from thy commaundementes.

Thy testimonies haue I claymed as myne heritage for euer: and why: they are the very ioy of my heart.

I haue applyed my heart to fulfill thy statutes alwaye: euen vnto the ende.

Glozy be to the father, and to the sonne. &c.

As it was in the beginnyng, &c.

The Collect.

Almightie and everlastyng God, geue vnto vs the increase of fayth, hope, and charitie, and that we maye obteyne that whiche thou doest promyse: make vs to loue that whiche thou doest commaunde, through Iesus Christe our Lorde.

The Epistle.

If Say, walke in the spirite, and fulfyll not the luste of Gala. v.
the fleshe. For the fleshe lusteth contrarve to the spirite, and the spirite contrarve to the fleshe: these are contrarve one to the other, so that ye cannot doe whatsoeuer ye woulde. But and if ye bee led of the spirite, then are ye not vnder the lawe. The dedes of the fleshe are manifest, whiche are these, adultrye, fornicacion, vncleanes, wantonnesse, wurshipping of images, witchecraft, hatred, variatice, sele, wrath, stryfe, sedicions, sectes, enuying, murder, dronkenness, gluttonye, and suche lyke, of the whiche I tell you before, as I haue tolde you in tymes past, that they whiche commyt suche thynges, shall not bee inheritors of the kyngdome of God. Contrariwise, the fruite of the spirite is loue, ioy, peace, long suffering, gentlenes, goodnes, faythfulness, mekenes, temperaunce. Agaynste suche there is no lawe. They truely that are Christes, haue crucifyed the fleshe with the affections and lustes.

The Gospell.

And it chaunced as Iesus wente to Ierusalem, Luc. xvii.
that he passed through Samaria and Galile. And as he entred into a certayne towne, there met hym .x. men that were lepers. whiche stode a farre of, and put furth theyr voyces, and sayde: Iesu Maister haue mercye vpon vs. when he sawe them, he sayed vnto them: goe shewe your selues vnto the Priestes. And it came to passe, that as they wente they were censed. And one of them, when he sawe that he was censed, turned backe againe, & with a loude voyce praysed God, and fel downe on his face at his feete, & gaue hym thanks. And thesame was a Samaritane. And Iesus answered, and sayd: Are there not .x. censed: but where are those ix? There are not founde that returned againe to geue God prayse!

The. xv. Sunday after Trinitie Sunday.

praysse, saue onely this straunger. And he sayed vnto hym:
Aryle, goe thy waye, thy fayth hath made thee whole.

The. xv. Sunday.

Iniquos or-
dio habui.
psal. cxix.



Hate them that imagyne euill thynges: but thy
lawe doe I loue.

Thou art my defence and mylde: and my trust
is in thy worde.

Awake from me ye wicked: I will kepe the com-
maundementes of my God.

O stablish me accordyng vnto thy woorde, that I maye
lyue: and let me not be disapoynted of my hope.

holde thou me vp, and I shalbe safe: yea my delyte shall
euer be in thy statutes.

Thou haste troden downe all them that depart from thy
statutes: for they imagine but deceipte.

Thou puttest awaye all the vngodly of the earth lyke
drosse: therfore I loue thy testimonies.

My fleshe trembleth for feare of thee: and I am afrayde of
thy iudgementes.

Glozy be to the father. &c.

As it was in the beginning. &c. Amen.

The Collect.

Kepe we beseeche thee, O Lord, thy Church with thy
perpetuall mercy, and because the frayltie of manne,
without thee, cannot but fall: Kepe vs ever by thy
helpe, and leade vs to all thynges profitable to our saluati-
on: through Iesus Christe our Lorde.

The Epistle.

Gal. vi.



See howe large a letter I haue written vnto you
with myne owne hande. As many as desyre with
outward appearaunce to please carnally, thesame
constrayne you to be circumcised, only lest they should suffer
persecuciō for the crosse of Christ. For they theselues which
are circūcised kepe not the lawe, but desyre to haue you cir-
cūcised, that they might reioyce in your fleshe. God forbid
that I should reioyce but in y^e crosse of our lord Iesu Christ,
wherby the world is crucified vnto me, & I vnto the world.

For

For in Christ Jesu neither circumcision awayeth any thing at all, nor vncircumcision: but a new creature. And as many as walke according vnto this rule, peace be on them, and mercye, and vpon Israel that pertayneth to God. From hencefurth, let no man put me to busines: for I beare in my body the markes of the Lorde Jesu. Brethren, the grace of oure Lorde Jesu Christe, be with youre spirite. Amen.

The Gospell.

No man can serue two Maisters: for eyther he shall hate the one and loue the other, or elles leane to the one, and despise the other: ye cannot serue God and Mammon. Therefore I say vnto you: be not carefull for your lyfe, what ye shall eat or drinke: nor yet for your body, what raimēt ye shall put on. Is not the lyfe more worth the meat: & the body more of value then raiment? Beholde the foules of the ayre, for they sowe not, neither doe they reape, nor carye into the barnes: and your heavenly father feedeth them. Are ye not muche better then they? whiche of you (by taking carefull thought) can adde one cubite vnto his stature. And why care ye for rayment? Consider the Lilies of the fielde, howe they growe. They labour not: neyther doe they spynne. And yet I saye vnto you, that euen Salomon in all his royaltie, was not clothed lyke one of these. wherfore, yf God so clothe the grasse of the fielde (whiche though it stande to day, is to morowe cast into the fornaice:) shall he not muche more doe the same for you, O ye of lytle fayth? Therefore take no thought, saying: what shall we eat, or what shall we drinke, or wherewith shall we be clothed: after all these thinges doe the Gentiles seke. For your heavenly father knoweth that ye haue neede of all these thynges. But rather seeke ye firste the kyngdome of God, and the righteousnes therof, and all these thynges shall be ministred vnto you. Care not then for the morowe: for the morowe daye shall care for it selfe: sufficient vnto the daye is the trauayle therof.

The. xvi. Sonday after Trinitie Sonday.

At the Communion.

Feci iudiciū
psal. cxc.



Deale with the thing that is lawfull and ryght:
O geue me not ouer vnto myne oppressours.
Make thou thy seruaunte to delyte in that
which is good: that the proude do me no wrong.
Myne eyes are wasted awaye with looking
for thy health: and for the woorde of thy ryghteousnes.

O deale with thy seruaunte accordyng vnto thy louyng
mercy: and teache me thy statutes.

I am thy seruaunte: O graunt me vnderstandyng, that
I may knowe thy testimonies.

It is tyme for thee Lorde, to laye to thyne hande: for they
haue destroyed thy lawe.

For I loue thy commaundementes: aboue golde and
precious stone.

Therefore holde I straight all thy commaundementes:
and all false wayes I vtterly abhorre.

Glozy be to the father, and to the sonne. &c.

As it was in the beginnyng. &c.

The Collect.

Lorde we beseeche thee, let thy continuall pitie cleanse and
defende thy congregation: and because it cannot conti-
nue in safetie without thy succoure, preserue it euer more by
thy helpe and goodnes: through Iesus Christe our Lorde.

The Epistle.

Ephe. iii.



Desyre that you faynte not because of my tribulaci-
ons that I suffer for youre sakes: whiche is youre
prayse. For this cause I bowe my knees vnto the
father of our Lorde Iesus Christe, whiche is father
ouer all that is called father in heauē and in yearth, that he
woulde graunte you, accordyng to the ryches of his gloze,
that ye maye be strengthened with might by his spirite in the
inner manne: that Christe maye dwell in youre heartes by
fayth, that ye beyng rooted and grounded in loue, might be
able to comprehend with al saintes, what is the bredth and
length, depth and heigth, and to knowe the excellent loue of
the

The.xvii.sondaye after Trinitie sonday. Fol.lxxx.
the knowledge of Christe, that ye might be fulfilled with
all fulnes, whiche cometh of God. Unto hym that is able
to doe exceeding abountlye aboute all that we aske or
thinke, according to the power that worketh in vs, be praise
in the congregacion by Christ Jesus, throughout all gene-
racyons from tyme to tyme. Amen.

The Gospell.

AND it fortuneth that Jesus wente into a Cytie cal-
led Nain, & many of hys disciples went with him, Luc. vii.
and muche people. When he came nye to the gate
of the Citie: beholde, there was a dead manne carry-
ed out, whiche was the onely sonne of hys mother, and she
was a wedowe, & muche people of the Citie was with her.
And when the Lorde sawe her, he had compassion on her,
and sayd vnto her: wepe not. And he came nye and touched
the coffin, and they that bare him stode still. And he sayde:
yong manne, I saye vnto thee, arise. And he that was dead,
sat vp, and began to speake. And he deliuered him to hys
mother. And there came a feare on them all. And they gaue
the glory vnto God, saying: A great Prophete is risen vp
among vs, and God hath visited hys people. And thys ru-
mor of him went forth throughout al Jewrye, and through-
out all the regions whych lye round about.

The.xvii. Sondaye.

Thy testymonies are wonderfull: therfore doeth my
soule kepe them. Mirabilia.
psal. cxix.

When thy worde goeth forth: it geneth lyght and
vnderstanding euen vnto the symple.

I opened my mouth and drew in my breath: for my delyte
was in thy commaundementes.

Loke thou vpon me, and be merciful vnto me: as thou
blest to doe vnto those that loue thy name.

Order my steppes in thy worde: and so shal no wickednes
haue dominion ouer me.

Deliver me from the wrongful dealinges of menne: and
so shal I kepe thy commaundementes.

Shewe the light of thy countenaunce vpon thy seruante:

L. i.

and

At the Communion.

and teache me thy statutes.

Myne eyes gush out with water: because men kepe not thy lawe.

Glory be to the father, and to the sonne: and to the. &c.

As it was in the begynning, is now and euer. &c.

The Collect.

Lorde, we praye thee that thy grace maye alwayes preuent and folowe vs, and make vs continually to be geuen to all good workes: through Iesus Christ oure Lorde.

The Epistle.

Ephe. viii.

If (whiche am a prysoner of the Lordes) exhorte you, that ye walke worthy of the vocacion wherewith ye are called, with all lowelynes and mekenes, with humbles of mynde, forbearing one another through loue: and be dyligente to kepe the brytie of the spirite, through the bonde of peace, being one bodye and one spirite, euen as ye are called in one hope of youre calling. Let there be but one Lorde, one faith, one baptisme, one God and father of all, whiche is aboue all, and through all, and in you all.

The Gospell.

Luc. xiiii.

If chaunced that Iesus went into the house of one of the chiefe Phariseis, to eate bread, on the Sabbath daye: and they watched him. And beholde, there was a certayne manne before hym whiche hadde the droopse. And Iesus answered, and spake vnto the lawiers and phariseis, saying. Is it lawefull to heale on the Sabbath daye? And they helde theyr peace. And he toke hym and healed hym, and let hym goe: and answered them, saying: which of you shall haue an asse or an oxe fallen into a pyt, and will not strayghtwaye pull hym out on the Sabbath daye? And they coulde not aunswere him agayne to these thinges. He put furth also a similitude to the geastes, when he marked how they preaced to bee in the hiest roumes, & said vnto them: when thou art bidde of any man to a wedding, sit not doune in the highest roume, lest

The. xviii. Sondaye after Trinite Sonday. For. lxxviii.
 lest a more honorable man then thou be bydden of hym, and
 he (that had hym and thee) come and saye to thee: geue this
 man roume: and thou then begyn with shame to take the
 lowest roume. But rather when thou art bidden, go and sit
 in the lowest roume, that whē he that had thee cometh, he
 may say vnto thee: frende, sit by hier. Then shalt thou haue
 wurship in the presence of them that sit at meate with thee.
 For whosoever exalteth hymselfe, shalbe brought lowe, and
 he that humbleth hymselfe, shalbe exalted.

The. xviii. Sondaye.



Righteous art thou, O Lorde: and true is thy
 iudgement.

*Iustus et dñs
 psal. cxxv.*

The testimonies that thou hast commaunded:
 are exceeding righteous and true.

My zeale hath euen consumed me: because
 myne enemyes haue forgotten thy wordes.

Thy worde is tryed to the vttermoste: and thy seruante
 loueth it.

I am small and of no reputacion: yet doe not I forgette
 thy commaundementes.

Thy ryghteousnes is an everlastyng righteousnes: and
 thy lawe is the truth.

Trouble and heauynes haue taken holde vpon me: yet
 is my delyghe in thy commaundementes.

The ryghteousnes of thy testymones is everlastyng: O
 graunt me vnderstanding and I shall lyue.

Glozy be to the father. &c.

As it was in the begynning. &c.

The Collect.

LOrd we beseeche thee, graunt thy people grace to auoid
 the infeccions of the deuill, and with pure hearte and
 mynde, to folowe thee, the only God: through Iesus Christ
 our Lorde.

The Epistle.



Thanke my God alwayes on your behalfe, for the
 grace of God, which is geuen you by Iesus Christ,
 that in all thynges ye are made ryche by hym, in all

1. Cor. 1.

L. ii.

vtte.

The .xix. Sondaye after Trinitie Sondaye.

utteraunce, and in all knowledge, by the whiche thynges the testimonye of Iesus Christe, was confirmed in you: so that ye are behynde in no gyfte, wayting for the appearing of our Lorde Iesus Christe, whiche shall also strength you vnto the end, that ye may be blameles, in the day of the coming of our Lorde Iesus Christe.

The Gospell.

Math. xxii

When the Phariseis had heard, that Iesus dyd put the Saduceis to sylence, they came together, and one of them (whiche was a doctor of lawe) asked hym a question, tempting him, and saying: Master, which is the greatest Comaundement in the lawe: Iesus said vnto him: Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with al thy minde. Thys is the first and greatest commaundemente. And the seconde is lyke vnto it. Thou shalt loue thy neyghbour as thy selfe. In these two commaundementes hange all the lawe and the Prophetes. While the Phariseis were gathered together, Iesus asked them, saying: what thynke ye of Christ: whose sonne is he: They sayde vnto hym: the sonne of David. He sayd vnto them: howe then doth David in spirite call hym Lorde, saying: The Lorde sayde vnto my Lorde, sytte thou on my righthande tyll I make thyne enemyes thy footestoolle. If David then call hym Lorde, howe is he then hys sonne: And no man was hable to aunswere him any thing, neither durst any man (fro that day furth) aske hym any moe questions.

The .xix. Sondaye.

Clamant, psal
cxix.

Call with my whole hearte: heare me, O Lorde, I will kepe thy statutes.
Yea, euen vpon thee doe I call: helpe me and I shall kepe thy testymonies.

Early in the morning doe I cry vnto thee: for in thy word is my trust.

Myne eyes preuent the nighte watches: that I might be occupied in thy wordes.

Heare my voice (O Lorde) according vnto thy louing kynd-

kyndnesse: quicken me according as thou art wonte.

They drawe nye that of malice persecute me: and are farre from thy lawe.


Be thou nye at hande, O Lorde: For all thy comman-
dementes are true.

As concerning thy testymonies, I haue knowen long
since: that thou haste grounded them for euer.


Glozy be to the father, and to the sonne. &c

As it was in the beginning. &c.

The Collect.

 God, for asmuche as without thee, we are not a-
ble to please thee: Graunte that the working of thy
mercy, maye in all thynges directe and rule our
heartes: Through Iesus Christe our Lorde.

The Epistle.

hys I saue and testifie through the Lorde, that ye Eph. iii
hencefurth walke not as other Gentiles walke, in
banytie of their mynde, whyle they are blynded in
their vnderstanding, beting farre from a godlye lyfe, by the
meanes of the ignorancie that is in them, and because of
the blyndenesse of theyr heartes, whiche being past repen-
taunce, haue geuen themselves ouer vnto wantonnesse, to
worke all maner of vncleannes, euen with gredynes. But
ye haue not so learned Christe. If so be that ye haue hearde
of hym, & haue been taught in hym, as the trueth is in Iesu
(as concerning the conuersacion in tyme paste) to lay from
you that olde man, whiche is corrupte, accordyng to the de-
ceyuable lustes. To bee renued also in the spirite of youre
minde, and to putte on that newe man, which after God is
shapen in ryghteousnes and true holines, wherfore, put a-
waye lying, and speake euery manne trueth vnto his neigh-
bour, for asmuche as we are membres one of another. Be
angry and sinne not: Lette not the sunne go doune vpon
your wraath, neither geue place to the backbiter. Lette him
that stole, steale no more, but lette hym rather labour with
his handes the thyng which is good, that he maye geue vn-
to hym that nedeth. Let no fylthy communicacion procede
out

The .xx. Sondaye after Trinitie Sondaye.

out of your mouth. But that whiche is good to edifye with-
all, as ofte as nede is, that it maye minister grace vnto the
hearers. And greue not ye the holy spirite of God, by whom
ye are sealed vnto the daye of redemption. Lette all bytter-
nesse and fearcenesse, and wrathe, and roaryng, and cursed
speakyng, be put awaye from you, with all malicyousnesse.
Be ye courteous one to another, mercifull, forgenging one a-
nother, euen as God for Chyestes sake hath forgiven you.

The Gospell.

Matth. ix.



Jesus entred into a shyppe and passed ouer, and
came into his owne Cytie: And beholde, they
brought to hym a manne sycke of the Palley, ly-
ing in a bed. And when Jesus sawe the fayth of
them, he sayd vnto the sycke of the Palley: Sone be of good
chere, thy synnes be forgiven thee. And beholde, certayne of
the Scribes sayd within themselves: this manne blasphe-
meth. And whē Jesus sawe theyr thoughtes, he said: wher-
fore thynke ye euill in your heartes: whether is it easer to
saye, thy synnes be forgiven thee, or to say, aryle and walke:
But that ye maye knowe that the sonne of manne hath po-
wer to forgeue synnes in yearth: Then sayeth he vnto the
sicke of the Palley: Aryle, take vp thy bed, & go vnto thine
house. And he arose & departed to his house: But the people
that sawe it, merueyled and glorified God, whiche had ge-
uen suche power vnto men.

The .xx. Sondaye.

Wide humilitis
tatem meam
psal. cxix.



Consydre myne aduersytie, and delyuer me: For
I do not forget thy lawe.

Auenge thou my cause and deliuer me: quicken
me according vnto thy woorde.

Healthe is farre from the vngodly: For they
regarde not thy statutes.

Great is thy mercy, O Lorde: quicken me as thou arte
wonte.

Many

At the Communion. Fol. lxxviii.

Many there are that trouble me, and persecute me: yet
doe not I swaue from thy testimonies.

It greueth me when I see the transgressors: because they
kepe not thy lawe.

Consider, O Lord, howe I loue thy commaundementes:
O quicken me, according to thy louing kyndnesse.

Thy woorde is true from everlastyng: all the iudge-
mentes of thy righteousnes endure for evermore.

Glozy be to the father, and to the sonne. &c.

As it was in the begynning. &c.

The Collect.

A Almighty and mercifull God, of thy bountifull good-
nes kepe vs from all thynges that maye hurte vs: that
we beeyng ready both in bodye and soule, maye with free
heartes accomplishe those thynges, that thou wouldest
haue done: Through Iesus Christe oure Lorde.

The Epistle.

Take hede therfore howe ye walke circumspectely: Ephc. v.
not as vnwyse, but as wisemen, winning occasion,
because the dayes are euyll. wherfore, be ye not vn-
wyse, but vnderstand what the wyll of the Lorde is, and be
not drunken with wyne, wherin is exceste. But bee fylled
with the spirite, speaking vnto your selues in psalmes and
hymnes, and spirituall songes, syngyng and making me-
lody to the Lorde in your heartes, geuynge thanks alwaies
for al thynges vnto God the father, in the name of our lorde
Iesus Christ: submitting your selues one to another, in the
feare of God.

The Gospell.

Iesus sayde to hys dyscyples: The kyngdome of
heauen is lyke vnto a manne that was a kyng, Math. xxii
whyche made a Mariage for hys sonne, and sente
furth hys seruauntes to call them that were bydde
to the weddyng, and they would not come. Agayne he sent
furth
L. iiii.

The.xxi. Sondaye after Trinitie Sondaye.

furth other seruauntes, saying: Tell them whyche are bydden: beholde, I haue prepared my dyner, mine Oren and my fatlynges are kyled, and all thynges are ready: come vnto the Marriage. But they made lighte of it, and went theyr wayes: One to hys farme place, an other to his Marchaundise: and the remnaunte toke his seruauntes, and intreated them shamefully, and slewe them. But when the Kyng heard therof, he was wrothe, and sente furth his menne of warre, and destroyed those murtherers, and brent by theyr cite. Then sayd he to his seruauntes: the Marriage in dede is prepared, but they which were bidden, were not worthy: Go ye therfore out into the hye wayes: and as many as ye fynde, bid them to the Marriage. And the seruauntes went furth into the hye wayes, and gathered together all, as many as they coulde fynde, both good and bad, and the wedding was furnyshed with geastes. Then the king came in to see the geastes: and whē he spied there a man, which had not on a wedding garmente, he sayd vnto him: frende, howe cammest thou in hither not hauyng a wedding Garment: And he was euen speacheles. Then sayd the Kyng to the mynisters: take and bynde hym hande and foote, and cast hym into vtter darckenesse, there shalbe wepyng and gnasyng of teeth. For many be called, but fewe are chosen.

The.xxi. Sunday.

Principes
persecuti.
psal. cxi.



Dynces haue persecuted me without cause: but my hearte standeth in awe of thy wordes.

I am as glad of thy word: as one that findeth great spoyle.

As for lyes, I hate and abhorre them: But thy lawe doe I loue.

Seuen tymes a daye doe I prayse thee: because of thy righteous iudgementes.

Great is the peate that they haue which loue thy lawe: and they are not offended at it.

Lord, I haue looked for thy sayng health: and done after thy commaundementes.

My soule hath kepte thy testymonyes: and loued them exceedingly.

I haue

I haue kepte thy commaundementes and testymonies:
for all my wayes are before thee.

Gloꝛy be to the father, and to the sonne : and to the holy
gost.

As it was in the begynning, is now, and euer shall be:
worlde without ende. Amen.

The Collect.

GRaunte we beseeche thee, mercifull Lorde, to thy faith-
full people, pardon and peace: that they may be clesed
from all theyꝝ synnes, and serue thee with a quyet mynde:
Through Iesus Christe our Lorde.

The Epistle.

My brethren, be strong through the Lorde, & through
the power of his myght. Putte on all the armour
of God, that ye maye stande agaynst the assaults
of the deuyl: for we wrestle not agaynst bloud and fleshe,
but agaynst rule, agaynst power, agaynst worldly rulers, e-
uen gouerners of the darckenes of thys worlde, against spi-
ritual craftinesse, in heauenly thinges. wherfore, take vnto
you the whole armour of God, that ye may be able to resist
in the euyl daye, and stande perfecte in al thynges. Stande
therfore, and your loynes gyꝛde with the trueth, hauing on
the best plate of ryghteousnes, and hauing shoes on your
feete that ye may be prepared for the gospel of peace. Aboue
al, take to you the shilde of fayth wherwith ye may quenche
al the fiery dartes of the wicked. And take the helmet of sal-
uacion, and the sword of the spirite, whiche is the worde of
God. And praye alwayes with all maner of praier & suppli-
cation in the spirite, and watche therunto with al instaunce
and supplication, for al saintes and for me: that vtterance
may be geuen vnto me, that I may open my mouth frely, to
vtter the secretes of my Gospel (wherof I am a messēger in
bondes) that therein I maye speake freely, as I oughte to
speake.

Eph. vi

The

The. xxi. Sondag after Trinite Sondag.

The Gospell.

John. iiii.

There was a certayne Ruler, whose sonne was lyke at Capernaū. As sone as the same heard, that Jesus was come out of Jewry into Galilee, he wente vnto hym, and besought hym that he woulde come doune and heale hys sonne. For he was euen at the poynte of death. Then sayd Jesus vnto hym: excepte ye see signes and wonders, ye wyll not beleue. The Ruler sayeth vnto hym: Syr, come doune or euer that my sonne dye. Jesus sayeth vnto hym: goe thy waye, thy sonne liueth. The man beleued the worde that Jesus had spoken vnto hym. And he wente hys waye. And as he was going doune, the seruantes mette hym, and tolde him, saying: thy sonne liueth. Then enquired he of them the houre, when he beganne to amende. And they sayd vnto him: yesterdaye at the seuenth houre, the feuer lefte him. So the father knewe that it was the same houre, in the whiche Jesus sayde vnto hym: Thy sonne lyueth: and he beleued, and all his houlholde. This is agayne the seconde miracle that Jesus did, when he was come out of Jewry into Galilee.

The. xxi. Sondag.

Appropiet
depreceatio.
Psal. cxix



Et my complaynt come before thee, O Lord: Geue me vnderstanding accordyng vnto thy woorde.

O lette my supplication come before thee: Delyuer me accordyng to thy woorde.

My lippes shall speake of thy prayse: when thou haste taught me thy statutes.

Yea, my tounge shall syng of thy woorde: For all thy commaundementes are righteous.

Let thyne hande helpe me: For I haue chosen thy commaundementes.

I haue longed for thy sayyng health, O Lorde: And in thy lawe is my delyght.

O lette my soule lyue, and it shall prayse thee: And thy iudgementes shall helpe me.

I haue

At the Communion.

Fol. lxxxvi.

I haue gone astraye lyke a shepe that is lost: O seke thy seruaunt, for I doe not forget thy commaundementes.

Glorie be to the father, and to the sonne: and to the holy gost.

As it was in the begynning, is now, and euer shall be: worlde without ende. Amen.

The Collect.

Oorde we beseeche thee to kepe thy householde the churche, in continuall godlynes: that through thy protection, it may be free from all aduersities, and deuoutly geuen to serue thee in good workes, to the glory of thy name: Through Iesus Christe our Lorde.

The Epistle.

I thanke my God with all remembraunce of you al. ^{Phila.} wayes in all my prayers for you, & praye with gladnes: Because ye are come into the felowship of the Gospell, from the first daye vnto now. And am surely certified of this, that he which hath begon a good worke in you, shall performe it vntill the daye of Iesus Christ: as it becommeth me, so iudge I of you all, because I haue you in my heart: forasmuche as ye are all companions of grace with me, even in my bondes, and in the defending and stablishyng of the gospell: for God is my recorde howe greatly I long after you al, fro the very heart roote in Iesus Christ. And this I praye, that your loue may increase yet more and more in knowledge, and in all vnderstanding, that ye maye accepte the thynges that are mooste excellent, that ye maye be pure, and suche as offende no manne, vntill the daye of Christe, being fylled with the fruite of ryghteousnes, which cometh by Iesus Christ, vnto the glorie and praise of God.

The Gospell.

Peter sayde vnto Iesus: Lorde how oft shall I forgive my brother, yf he synne agaynste me, tyll seven times: Iesus sayeth vnto him: I say not vnto thee vntill

The. xxi. Sunday after Trinitie Sondaye.

butyll seven tymes: but seuentie tymes seven tymes. Therefore is the kingdome of heauen lykened vnto a certayne man that was a kyng, whiche woulde take accomptes of his seruautes. And when he had begon to recken, one was brought vnto hym, whiche ought him tenne. *℞*. talentes: but forasmuche as he was not able to pay, his Lorde commaunded hym to bee solde, and hys wyfe and children, and all that he had, and payment to be made. The seruaunt fell downe, and besought hym, saying: syr, haue patience with me, and I wyll paye thee all. Then had the Lorde pytye on that seruaunt, and loosed him, and forgave him the debt. So the same seruaunte went out, and founde one of hys felowes whiche ought him an. *℥*. pence, and he layed handes on him, and tooke hym by the throte, saying: paye that thou owest. And his felowe fell downe, and besought hym saying: haue patience with me, and I wyll paye thee all. And he woulde not, but wente and cast hym into pryson, tyll he shoulde paye the debte. So, when hys felowes sawe what was doen, they were very sorry, and came and tolde vnto their Lorde al that had happened. Then hys Lorde called hym and sayde vnto hym. *℞* thou vngacious seruaunte, I forgave thee all that debt, when thou desyredst me: shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee: And his Lorde was wrothe, and deliuered him to the Jailers, till he shoulde paye all that was due vnto him: So likewise shall my heauenly father do also to you, if ye from your heartes forgue not (euery one his brother) their trespasses.

The. xxii. Sondaye.

Nisi quis dos
minus. psal.
cXxii. li.



If the Lorde himselte had not been on our side (nowe maye Israell saye:) yf the Lord himselte had not been on our syde, when men rose vp agaynst vs.

They had swallowed vs vp quicke: whē they were so wrathfully displeased at vs.

Yea, the waters had drowned vs: and the streame had gone ouer our soule.

The

The depe waters of the proude : had gone euen ouer our soule.

But prayſed be the Lorde : whiche hath not geuen vs o-
uer for a praye vnto theyr teethe.

Oure ſoule is eſcaped, euen as a birde out of the ſnare of
the fouler : the ſnare is broken, and we are deliuered.

Oure helpe ſtandeth in the name of the Lorde : whiche
hath made heauen and earth.

Glozy be to the father, and to the ſonne. &c.

As it was in the begynning, is now. &c.

The Collect.

GOD our refuge and ſtrength, which art the author of al
godlynes, be ready to heare the deuoute prayers of thy
Churche : and graunte that thoſe thynges whiche we aſke
faithfully, we may obtaine effectually: through Jeſu Chriſt
our Lorde.

The Epistle.

Bethyren be folowers together of me, and looke on
them whiche walke euen ſo as ye haue vs for an ex-
ample. For many walke (of whome I haue tolde
you often, and nowe tell you weping) that they are the ene-
mies of the croſſe of Chriſt, whole end is damnacion, whole
bely is theyr God, & glozy to their ſhame, which are worldly
mynded. But our conuerſacion is in heauen, from whence
we loke for the ſaniour: euen the Lorde Jeſus Chriſt, which
ſhal chaunge our byle body, that he may make it like vnto
hys gloriouſ bodye : according to the working, wherby he
is able alſo to ſubdue all thynges vnto hymſelfe.

The Goſpell.

When the phariſeis wente out and tooke counſayle,
howe they myght tangle hym in his wordes. And
they ſet out vnto hym their diſcyples with herodes
ſeruauntes, ſaying: Maſter we knowe that thou
arte true, and teacheste the waye of God truly, neyther
careſt

The. xliiii. Sondag after Trinite Sondag.

carest thou for any man, for thou regardest not the outward appearaunce of men. Tell vs therfore, howe thinkest thou: Is it lawfull that tribute be geuen vnto Cesar, or not? But Iesus perceiuyng theyr wickednes, sayd: why tempte ye me ye ypocrites: Shewe me the tribute money. And they toke hym a peny. And he sayd vnto them: whose is this Image and superscription: they sayd vnto hym, Cesars: Then said he vnto them: geue therfore vnto Cesar, the thinges which are Cesars: and vnto God, those thynges that are Gods. when they had heard these wordes, they meruayled, and left hym, and went theyr waye.

The. xliiii. Sondag.

Quicōsūt
psal. cxxv.

They that put theyr trust in the Lorde, shalbe euen as the mounte Sion: whiche maye not be remoued, but standeth fast for euer.

The hilles stande aboute Ierusalem: euen so standeth the Lorde rounde about hys people, from this tyme forth for euermore.

For the rodde of the vngodly commeth not into the lot of the ryghteous: lest the ryghteous put theyr hand vnto wickednes.

Do well (O Lorde:) vnto those that be good and true of hearte.

As for suche as turne backe vnto theyr owne wickednes: the Lorde shall leade them forth with the euell doers, but peace shalbe vpon Israell.

Glozy be to the father, & to the sonne, and to the holy gost.

As it was in the begynning, is now, and euer shall be: worlde without ende. Amen.

The Collect.

Lorde we beseeche thee assioyle thy people from theyr offences: that through thy bountifull goodnes, we may be delyuered from the bandes of all those sinnes, which by our frailtie we haue committed: Graunt thys. &c.

The Epistle.

We geue thanks to God, the father of our Lorde Ie-^{Coloss. 1.}
sus Christe, alwayes for you in our prayers: for we
haue heard of your fayth in Christe Iesu, and of the
loue which ye beare to al saintes, for the hopes sake which
is layed vp in store for you in heauen: of whiche hope ye
heard before by the true worde of the gospell, which is come
vnto you euen as it is, fruitfull, and groweth as it is also a-
mong you, from the daye in the whiche ye heard of it; and
had experyence in the grace of God, through the trueeth, as
ye learned of Epaphra our deare felowe seruaunt, whiche is
for you a faythfull minister of Christe, which also declared
vnto vs youre loue whiche ye haue in the spirite. For thys
cause we also, euer sence the daye we heard of it, haue not
ceased to praye for you, and to desyre that ye myght be ful-
filled with the knowledg of his will, in all wysedome and
spirituall vnderstanding, that ye myght walke worthy of
the Lorde, that in all thynges ye maye please, being fruite-
full in all good workes, and increasyng in the knoweledg
of God, strengthened with all myghte, through hys glorious
power, vnto all pacience and long sufferynge, with ioyful-
nesse, geuing thanks vnto the father, whiche hath made
vs meete to be partakers of the inheritauce of saintes in
lyght.

The Gospell.

Whyle Iesus spake vnto the people: beholde, there ^{Math. ix.}
came a certayne ruler, and worshipped hym, say-
ing: my daughter is euen now deceased, but come
and laye thy hande vpon her, and she shall lyue.
And Iesus arose and folowed hym, and so did his disciples.
And beholde, a woman which was diseased with an issue
of bloude twelue yeres, came behynde hym and touched the
hemme of hys vesture. For she sayde within herselfe: If I
maye touche but euen his vesture onely, I shalbe safe. But
Iesus turned hym about, and when he sawe her, he sayde:
daughter be of good comfort, thy faith hath made thee safe.
And the woman was made whole euen that same tyme.
And when Iesus came into the rulers house, and sawe the
minstrelles and the people making a noyse, he sayde vnto
them: get you hence, for the mayde is not dead but slepeth.
And

The. xxv. Sunday after Trinitie sondaye.

And they laughed hym to scoorne : But when the people were put furth, he wente in, and toke her by the hande, and sayd: damosell arise. And the damosell arose. And this noue wente abroad into all that lande.

The. xxv. Sondaye.

Dist dom's
mss. psal.
cxviii.

Excepte the Lorde builde the house : their labour is but losse that builde it.

Excepte the Lorde kepe the Citie : the watchman waketh but in bayne.

It is but losse labour that ye haste to ryse by early, and so late take reste : and eate the bread of carefulnes, for so he getteth his beloued slepe.

Loe, children and the fruite of the wombe, are an heritage and gyfte: that cometh of the Lorde.

Lyke as the arrowes in the hande of the gigante : euen so are the young children.

Happy is the manne that hath hys quyer full of them: they shall not be ashamed, when they speake with theyr enemies in the gate.

Glozy be to the father, and to the sonne. &c.

As it was in the begynning, is now. &c.

The Collect.

Stiere by we besech thee, O Lord, the willes of thy faithfull people: that they plenteously bringing furth the fruite of good workes, maye of thee bee plenteously rewarded: through Iesus Christe our Lorde.

The Epistle.

Iere. xxiii.

Behold the tyme cometh, sayeth the Lorde, that I will raise by the righteous brasthe of Dauid which kynge shall beare rule, and he shall prosper with wisdom, and shall set by equitye and ryghteousnes agayne in the earth. In his tyme shall Iuda be saued, and Israel shall dwell without feare. And thys is the name that they shall call hym, euen the Lorde our righteousnesse: and therefore beholde,

beholde the tyme cummeth, sayeth the Lorde, that it shall no more be sayde: the Lorde lyueth, which brought the children of Israell out of the lande of Egypt: But the Lorde liueth which brought furth and lead the seede of the house of Israell out of the north land, and from all countreyes where I had scatered them: and they shal dwel in their owne land agayne.

The Gospell.

When Jesus lift vp his eyes, & sawe a great company ^{Ioan. vi.} come vnto him, he saith vnto Philip: whence shall we bye bread that these may eate: Thys he sayde to proue hym: for he hymselfe knewe what he would dooe. Philip answered him: two hundred penyworth of bread are not sufficient for them, that every man may take a litle. One of hys discyples (Andrew, Symon Peters brother) sayde vnto him: There is a lad here, which hath fve barlye loaves, and two fylhes: but what are they among so many? And Jesus sayde: make the people syt doune: There was muche grasse in the place. So the men late doune, in number about fyue thousande. And Jesus toke the bread, and when he had geuen thankes, he gaue to the discyples, and the discyples to them that were set doune. And lyke wise of the fylhes as muche as they woulde. when they had eaten inough, he sayeth vnto hys discyples: Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskettes with the broken meate of the fyue barley loaves, whiche broken meate remayned vnto them that had eaten. Then those men (when they hadde seene the miracle that Jesus dyd) sayde: thys is of a truerth the same Prophete that should come into the worlde.

(.:.)

M. l.

Sainte

SAINT AN

drewe's Daye.

At the Communion.

Sepe expug-
nantur.
psal. cxxxix.



Anye times haue they fought againste me from
my youth vp: may Israell nowe saye.

Yea many a tyme haue they bered me from my
youth vp: but they haue not preuailed against me.

The plowers plowed vpon my backe: and made long
fowes.

But the ryghteous Lorde: hath heuen the snares of the
vngodly in pietes.

Let them be confounded and turned backward: as ma-
ny as haue euill wyll at Syon.

Let them be euen as the grasse growing vpon the house
toppes: which withereth afore it be pluckt vp.

Wherof the mower filleth not his hande: neyther he that
bindeth vp the sheues hys bosome.

So that they whiche go by, saye not so muche: as the
Lorde prosper you, we wishe you good lucke in the name of
the Lorde.

Glozy be to the father, and to the sonne: and to the holy
goste.

As it was in the begynnyng, is nowe, and euer shal be:
worlde without ende. Amen.

The Collect.

A Almighty God, whiche haste geuen suche grace, to thy
Apostle Saincte Andrewe, that he counted the sharpe
and painful death of the crosse to be an high honour, and a
greate glozy: Graunt vs to take & esteeme all troubles and ad-
uersities which shall come vnto vs for thy sake, as thynges
profitable for vs towarde the obteynyng of everlasting lyfe:
through Iesus Christe our Lorde.

The Epistle.

Rom. x.



If thou knowledg with thy mouth: that Iesus
is the Lorde, and beleue in thy heart, that God rai-
sed hym vp from deathe, thou shalt bee safe. For
to beleue

to beleue with the hearte iustifyeth: and to knowledg with the mouth maketh a manne safe. For the scripture sayeth: whosoever beleueth on him, shal not be confounded: There is no dyfference betwene the Jewe and the Gentile. For one is Lorde of al, which is riche vnto al that cal vpo him. For whosoever dooeth call on the name of the Lorde shal be safe. How then shal they cal on him, on whom they haue not beleued: Howe shal they beleue on hym, of whom they haue not heard: Howe shal they heare without a preacher: And howe shal they preache, excepte they be sente: As it is written: howe beautifull are the feete of them which bring tydings of peate, and bring tidinges of good thynges: But they haue not al obeyed to the gospel, for Esay saith: Lord, who hath beleued our sayinges: so then, faith cummeth by hearyng, and hearyng cummeth by the worde of God. But I aske: haue they not heard: no doubt they: sounde wente out into all landes, and they: wordes into the endes of the world. But I demaund whether Israell did knowe or not: First Moses sayeth: I wyll prouoke you to enuye, by them that are no people, by a folythe nacion I will angre you. Esay after that is bold, and sayeth: I am found of them that sought me not: I am manifest vnto them that asked not after me. But agaynst Israel he sayeth: All daye long haue I stretched furth my handes vnto a people, that beleueth not, but speaketh agaynst me.

The Epistle.



As Iesus walked by the sea of Galilee, he sawe two brethren: Simon, which was called Peter, & Andrew his brother, casting a net into the sea, (for they were fishers) and he sayeth vnto them: folowe me, & I wyll make you to become fyers of men. And they streight waye left theyr nettes, & folowed him. And when he was gone furth from thence, he sawe o- ther two brethren, James the sonne of Zebede, and John his brother, in the shyp with Zebede theyr father, mending theyr nettes, and he called them. And they immediatly left the shyppe and theyr father, and folowed hym.

Math. iii.

Saint Thomas the Apostle.

At the Communion.

Beati omnes.
psal. cxxviii.

Blessed are al they that feare the Lorde: and walke
in hys wayes.

For thou shalt eate the labours of thy handes:
Well is thee, and happye shalt thou be.

Thy wyfe shalbe as the fruitefull vyne: vpon the walles
of thyne house.

Thy children like the Olive braunches: round about thy
table.

Loe, thus shal the man be blessed: that feareth the Lorde.

The Lorde from out of Syon, shall so blesse thee: that
thou shalt see Jerusalem in prosperitie al thy lyfe long.

Yea that thou shalt see thy chylders children: and peace
vpon Israell.

Glozy be to the father, and to the sonne: and to the holy
gost.

As it was in the begynning, is now, and ever shalbe:
worlde without end. Amen.

The Collect.

Almightie everlyving God, whiche for the more confir-
macion of the fayth, didst suffer thy holy Apostle Tho-
mas, to be doubtfull in thy sonnes resurrection: graunte vs
so perfectly, and without all doubt to beleue in thy sone Je-
sus Chaste, that our fayth in thy syght neuer be reproued:
heare vs, O lord, through the same Jesus Christ: to whome
with thee and the holy goste be all honour. &c.

The Epistle.

Ephe. ii.



Now ye are not straungers nor foreiners: but cite-
zens with the saynctes, and of the housholde of
God, and are builde vpon the foundation of the
Apostles and Prophetes, Jesus Christ hymselfe
being the head corner stone: in whome what building soe-
uer is coupled together, it groweth vnto an holy temple in
the Lorde, in whome ye also are built together, to be an ha-
bitacion of God through the holy gost.

The

The Gospell.



Thomas one of the twelue, which is called Didimus, was not with them when Iesus came. The other discyples therfore sayd vnto him: we haue seene the Lorde. But he sayed vnto them: except I see in his handes the prynte of the nayles, and putte my synger into the prynte of the nayles, and thurstie my hand into his syde, I will not beleue. And after eyghte dayes, againe hys disciples were within, and Thomas with them. Then came Iesus when the doores were shut, and stode in the middes, and sayd: peace be vnto you. And after that, he sayd to Thomas: bryng thy synger hyther: and see my handes, and reache hyther thy hande, and thurstie it into my syde, and be not faythlesse, but beleuyng. Thomas answered and sayd vnto hym: my Lorde and my God. Iesus sayd vnto him: Thomas, because thou hast seene me, thou hast beleued: blessed are they that haue not seene, and yet haue beleued. And many other sygnes truly dyd Iesus in the presence of his Disciples, whyche are not wyrtten in this booke. These are wyrtten that ye might beleue that Iesus is Christe the sonne of God, and that (in beleuyng) ye might haue lyfe through hys name.

The conuersion of Sainct Paule.

At Mattins.

The.ii. Lesson. Act. xxii. vnto. they heard hym.



will geue thanks vnto thee, O Lorde, with my whole heart: even before the Gods will I syng prayse vnto thee. Confitebor tibi. psal. cxxxviii.

I will wurshyppe towarde thy holy temple, and praise thy name, because of thy louing kinde- nesse and trueth: for thou hast magnified thy name, and thy worde aboue all thynges.

When I called vpon thee, thou heardest me: and enduedst my soule with muche strength.

All the kinges of the earth shall prayse thee, O Lorde:

M.iii.

for

At the Communion.

for they haue heard the woordes of thy mouth.

Yea, they shall sing in the wayes of the Lorde: that great is the glory of the Lorde.

For though the Lorde be hye, yet hath he respecte vnto the lowly: as for the proude, he beholdeth them a farre of.

Though I walke in the midst of trouble, yet shalt thou refresh me: thou shalt stretch furth thyne hande vpon the furyousnesse of myne enemies, and thy righte hande shall saue me.

The Lorde shall make good his louing kyndnes toward me: yea thy mercy, O Lorde, endureth for ever, despise not then the woorkes of thyne owne handes.

Glory be to the father, and to the sonne: and to the holy gost.

As it was in the begynning, is now, and ever shall be: worlde without ende. Amen.

The Collect.

GOD which hast taught all the worlde, through the preaching of thy blessed Apostle Saint Paul: graunte we beseeche thee, that we whiche haue his woonderfull conuersion in remembraunce, may folowe and fulfyll the holy doctrine that he taught: through Iesus Christe our Lorde.

The Epistle.

Actes, ix.

AND Saul yet breathyng out thretnynges, and slaughter, agaynste the dyscyples of the Lorde, wente vnto the hye prieste, and desyred of hym letters to carye to Damasco, to the Synagoges: that if he founde any of this waye (whether they were menne or weome) he might bring them bound vnto Ierusalem. And whē he iourneyed, it fortunēd that as he was come nigh to Damasco, sodenly there shyned rounde aboute hym a lyght from heauen, and he fel to the earth, & heard a voice saying to him: Saul, Saul, why persecutest thou me: And he said: what

what art thou Lorde: And the Lorde sayde: I am Iesus
 whome thou persecutest. It is hard for thee to kicke against
 the pricke. And he both trebling and astonied, said: Lorde,
 what wilt thou haue me to doe: And the Lorde sayde vnto
 him: arise and goe into the citie, & it shalbe tolde thee what
 thou must doe. The men whiche iourneyed with hym, stode
 amased, hearynga voyce, but seeing no man. And Saule a-
 rose from the earth, and when he opened hys eyes, he sawe
 no man: But they led him by the hande, and broughte hym
 into Damasco. And he was thre dayes without sight, and
 neyther did eate nor drinke. And there was a certayne disci-
 ple at Damasco, named Ananias, & to him sayd the Lorde
 in a vision: Ananias: and he said: behold, I am here Lord.
 And the Lorde sayd vnto him: arise and goe into the strete
 (whiche is called streight) and seeke in the house of Judas,
 after one called Saul of Tharsus. For beholde, he prayeth,
 and hath scene in a vision a man named Ananias, cumyng
 in to hym, and puttyng hys handes on him, that he myghte
 receiue his syght. Then Ananias answered: Lorde, I haue
 heard by many of this man, how muche euill he hath done
 to thy sainctes at Jerusalem: and here he hath authoritie of
 the hye priestes, to bind all that call on thy name. The lord
 said vnto him: go thy way, for he is a chosē vessel vnto me,
 to beare my name before the Gentiles, and kinges, and the
 childre of Israel. For I wil shewe hym, how great thinges
 he must suffer for my names sake. And Ananias went his
 way, and entred into the house, and put his handes on him,
 and said: brother Saule, the Lorde that appered vnto thee,
 in the way as thou camest, hath sent me, that thou mightest
 receiue thy syght, & be filled with the holy gost. And imme-
 diately there fel frō his eyes as it had bene scales, & he recei-
 ued syght, and arose, and was baptised, and receyued meate,
 and was comforted. Then was Saul a certayne dayes
 with the discyples whiche were at Damasco. And streight-
 way he preached Christe in the Synagogues, howe that he
 was the sonne of God. But all that hearde hym were ama-
 sed, and sayd: is not thys he that spoyled them whiche cal-
 led on thys name in Jerusalem, and came hither for that in-
 tente,

The purification of Saint Mary the virgin.
tent, that he might bring them bound vnto the hye priestes:
But Saul encreased the more in strength, and confounded
the Jewes whiche dwelte at Damasco, affirming that this
was very Christe.

The Gospell.

Math. xix.

Beter answered and saide vnto Jesus: behold, we
haue forsaken all, and folowed thee: what shal we
haue therfore? Jesus sayde vnto them: Verely I
say vnto you, that when the sonne of man shal sit
in the seate of hys Maiestie, ye that haue folowed me in the
regeneration, shal sit also vpon twelue seates, and iudge
the twelue tribes of Israell. And euerye one that forsaketh
house, or brethren, or sisters, or father, or mother, or wyfe, or
chyl dren, or landes, for my names sake, shal receiue an hun-
dred folde, and shal inherite euerlastyng lyfe. But manye
that are first shalbe last: and the last shalbe first.

At Euen song.

The seconde Lesson. Act. xxvi. vnto the ende.

The purification of. S. Mary the virgin.

Ecce nunc bes-
ne licite psal.
cxxxiii.

Behold (nowe) praise the Lorde al ye seruauntes
of the Lorde, ye that by nyght stand in the house
of the Lorde: (euen in the courtes of the house of
our God.)

Lyfte vp your handes in the Sanctuary: and
praise the Lorde.

The Lord that made heauē and earth: geue thee blessing
out of Syon.

Glozy be to the father, and to the sonne. &c.

As it was in the begynning. &c.

The Collect.

Almightie and euerlasting God, we humbly beseeche
thy Maiestie, that as thy onely begotten sonne
was this daye presented in the Temple, in the sub-
stance

staunce of our fleshe: so graunte that we may bee presented vnto thee with pure and cleare myndes: By Iesus Christe our Lorde.

The Epistle.

The same that is appoynted for the Sunday.

The Gospell.

When the time of their Purification (after the law ^{Luce, ii} of Moyses) was come, they broughte hym to Hierusalem, to presente hym to the Lorde (as it is written in the lawe of the Lorde: every manne chylde that firste openeth the matrix, shalbe called holpe to the Lorde:) and to offre (as it is sayd in the law of the lord) a payre of turtle Dooues, or two young Pigeons. And behold, there was a manne in Hierusalem, whose name was Simeon. And the same man was iust and godly, and looked for the consolation of Israel, and the holy gost was in hym. And an aunswere had he receyued of the holy goste, that he should not see death, except he first saw the Lordes Christe. And he came by inspiration into the temple.

Sainct Mathies day.

Delytier me, O Lorde, from the enyll manne: and preserve me from the wicked manne. ^{Eripe me psal, cxli.} which imagine mischief in theyr heartes: and styre by styre all the day long. They haue sharpened theyr tongues lyke a Serpente: Adders poyson is vnder theyr lippes.

Kepe me, O Lorde, from the handes of the vngodly: preserve me from the wicked menne, which are purposed to ouerthrowe my goinges.

The proude haue layed a snare for me, and spred a net abroad with coardes: yea, and set trappes in my way.

I sayd vnto the Lorde, thou art my God: heare the voyce of my prayers, O Lorde.

At the Communion.

O Lorde God thou strength of my health: thou haste couered my head in the day of battayl.

Let not the vngodly haue hys desyre, O Lorde: let not his mischieuous imagination prosper, lest they be to proude.

Lette the myschyeffe of theyr owne lyppes fall vpon the head of them: that cumpasse me about.

Lette hote burnyng coales fall vpon them: let them be caste into the fyer, and into the pyt, that they neuer ryse vp agayne.

A manne full of woordes shall not prosper vpon the yearth: euill shall hunte the wicked persone, to ouerthrowe him.

Sure I am that the Lorde will auenge the poore: and mayntayne the cause of the helpelesse.

The righteous also shall geue thanks vnto thy name: and the iust shall continue in thy syght.

Glozy be to the father, and to the sonne: and to the holy goste.

As it was in the begynnyng, is now, and euer shalbe: world without ende. Amen.

The Collect.

A Almighty God, whiche in the place of the traytor Judas, didst choose thy faythfull seruaunte Mathe, to bee of the nounge of thy twelue Apostles: Graunte that thy churche beyng alway preserued from false Apostles, may be ordred and guided by faythfull and true pastors: Throughe Iesus Christ our Lorde.

The Epistle.

Actes. i.



In those dayes Peter stode vp in the myddes of the Disciples, and sayde: (the nounge of names that were together, were aboute an. c. and xx.) Ye men and brethren, thys scripture muste nedes haue beene fulfilled, whiche the holly goste, throughe the mouth of Dauid spake before of Judas, whiche was guide to them that toke Iesus. For he was numbred with vs, and had obteyned felowship in this ministracion.

cion. And the same hath now possessed a plat of ground, with the rewarde of iniquitie: and when he was hanged, he burst a sunder in the middes, and all hys bowels gushed oute. And it is knowen vnto all the inhabiteurs of Hierusalem: insonmuche that the same fyeelde is called, in theyr mother tongue, Acheldama, that is to say: the bloud fiede. For it is written in the booke of Psalines: hys habitacyon be voyde, and no man be dwelling therein, and his busshop-rike let another take. wherfore, of these menne whiche haue companied with vs (all the tyme that the Lorde Jesus had all his conuersacion among vs, begynning at the baptylme of John vnto that same day, that he was taken vp from vs) must one be ordeyned, to be a witnesse with vs, of hys resurrection. And they appoynted two, Joseph whiche is called Barsabas (whose surname was Justus) and Mathias. And when they prayed, they sayde: Thou Lorde whiche knowest the hartes of all men, shewe whether of these two thou hast chosen, that he may take the roune of thys ministraciō and Apostleship, from whiche Judas by transgression fell, that he might goe to his owne place. And they gaue furth theyr lottes, and the lot fell on Mathias, and he was coumpted with the eleuen Apostles.

The Gospell.



At that tyme Jesus answered; and sayde: Math. xli
 I thanke thee (O father) lord of heauē, and earth,
 because thou hast hydde these thynges from the
 wyse and prudente, and hast shewed them vnto
 babes: verely father, euen so was it thy good pleasure. All
 thinges are geuen ouer vnto me of my father. And no man
 knoweth the sonne, but the father: neyther knoweth anye
 manne the father, saue the sonne, and he to whomesoener
 the sonne will open him. Come vnto me all ye that labour
 and are laden, and I will ease you. Take my yoke vpon you
 and learne of me, for I am meke and lowly in heart, and ye
 shall fynde reste vnto your soules: for my yoke is easye, and
 my burden is light.

Ca

The Annunciacion of the virgin Mary.
 [At the Communion.

Domine non
 est exal. psal.
 cccxi.



Lord I am not hye mynded: I haue no proude
 lookes.

I doe not exercise my self in great matters:
 which are to hye for me.

But I refraine my soule, and kepe it lowe,
 lyke as a childe that is wayned from his mo-
 ther: yea my soule is euen as a wayned childe.

O Israell trust in the Lorde: from thys tyme furth fore-
 uermore.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

The Collect.

We beseeche thee Lord. powre thy grace into our heartes,
 that as we haue knowen Christ thy sonnes incarnati-
 on, by the message of an Angel: so by his crosse and passion,
 we maye bee broughte vnto the glozy of his resurrection:
 Through the same Christ our Lorde.

The Epistle.

Esai. vii.



God spake once agayne vnto Ahas, saying: require
 a token of the lorde thy God, whether it be towarde
 the depthe beneath, or towarde the heyghte aboue.

Then sayde Ahas: I will require none, neyther
 will I tempte the Lord. And he sayd: hearken to, ye of the
 house of David, is it not ynoughe for you, that ye bee grie-
 uous vnto men, but ye must grieue my god also: And there-
 fore the Lorde shall geue you a token: Beholde, a virgyn
 shall conceive and beare a sonne, and hys mother shall call
 his name Emanuell. Butter and hony shall he eate, that he
 may knowe to refuse the euill and choose the good.

The Gospell.

Luc. i.



And in the sixthe moneth, the Angell Gabriell was
 sent from God vnto a citie of Galile, named Naza-
 reth, to a virgin spoused to a man whose name was
 Ioseph,

Joseph, of the house of David, and the virgins name was Mary. And the Angell went in vnto her & sayd: Hail ful of grace, the Lorde is with thee: Blessed art thou among women. when she sawe hym, she was abashed at hys saying: and cast in her mind, what maner of salutation that should be. And the Angel sayde vnto her: feare not Mary, for thou hast found grace with god: Beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call hys name Jesus: he shall be great, and shall be called the sonne of the higheste. And the Lorde God shall geue vnto hym, the seate of his father David, and he shall reygne ouer the house of Jacob for euer, and of his kyngdome there shall be none ende. Then sayd Mary vnto the Angell: how shal this be, seing I know not a man? And the Angel answered and said vnto her: the holy gost shall come vpon thee, and the power of the higheste shal ouershadow thee. Therfore also that holy thing whiche shall be borne, shall be called the sonne of God. And beholde thy cosin Elizabeth, she hath also conceyued a sonne in her age. And this is her sixth moneth, which was called baren: for with god shall nothyng be vnpossible. And Mary sayd: beholde the handmayde of the Lorde: be it vnto me, accordyng to thy woorde. And the Angell departed from her.

Saint Markes daye.



O Lorde I call vpon thee, haste thee vnto me: and con- sider my voyce when I crye vnto thee.

Domine elia
mani. psal-
cxlii.

Let my prayer be set forth in thy syghte as the incense: and let the lifyng vp of my handes be an euening Sacrifice.

Set a watche, O Lorde, before my mouth: and kepe the doore of my lippes.

O let not myne heart be enclined to any euill thyng: lette me not be occuppyed in vngodly woorkes, with the men that woorken wickednesse, lest I eate of suche thynges as please them.

Let the ryghteous rather smyte me frendly: and reprove me.

But

At the Communion.

But let not they: precious Balmes breake myne head:
yea I will pray yet agaynst they: wickednesse.

Let they: iudges be ouerthrowen in stonye places: that
they may heare my woordes, for they are swete.

Our bones lye scatered before the pytte: Lyke as when
one breaketh and heweth wood vpon the earth.

But myne eyes looke vnto thee, O Lord God: in thee is
my trust, I cast not out my soule.

Kepe me from the snare, whiche they haue layed for me:
and from the trappes of the wicked dooers.

Lette the vngodly fall into they: owne nettes together:
and let me euer escape them.

Glozy be to the father, and to the sonne: and to the holy
gost.

As it was in the begynnyng, is now and euer shall be:
world without ende. Amen.

The Collect.

A Lmyghtye GOD, whiche haste instructed thy holy
Churche, with the heavenly doctrine of thy Euangelist
Saint Marke: geue vs grace so to bee establyshed by thy
holy gospell, that we be not, like children, caried away with
euery blast of bayne Doctrine: Through Jesus Christ our
Lorde.

The Epistle.

Ephes. iiii.



Vnto euerye one of vs is geuen grace, accor-
dyng to the measure of the gyfte of Christe.
wherfore he sayth: when he went vp on hie,
he led captiuitie captiue, & gaue gyftes vnto
menne. That he ascended, what meaneth it,
but that he also descended first into the low-
est partes of the earthe: he that descended, is euen the same
also that ascēded vp aboue al heauens, to fulfill al thinges.
And the very same made some Apostles, some Prophetes,
some Euangelistes, some shepheardes and teachers: to the
edifyng of the Sainctes, to the woork & ministracion, eue
to the edifyng of the body of Christe, till we all come to the
vnitie of fayth, & knowledge of the sonne of god, vnto a per-
fect man, vnto the measure of the full perfect age of Christ.
That

That we hencefurth should be no more children, waivering and caried about with euery wynde of doctrine, by the wyllynnes of men, through craftines, wherby they lay awayte for vs to deceiue vs. But let vs folowe the trueth in loue, and in all thinges grow in him, which is the head, euen Christ: in whom if al the body be coupled & knit together, throughout euery ioynte, wherwith one ministrereth to an other (according to the operacion, as euery parte hath his measure) he encrease the body, vnto the edifying of it selfe through loue.

The Gospell.

I Am the true vyne, and my father is an husbunde ^{Iohn. xv.} manne. Euery braunch that beareth not fruite in me, he will take away. And euery braunche that beareth fruite, will he pource, that it may bryng furth more fruite. Now are ye cleane through the woordes whiche I haue spoken vnto you. Wyde in me, and I in you. As the braunche cannot beare fruite of it selfe, except it bide in the vyne: no more can ye except ye abyde in me. I am the vine, ye are the braunches. He that abyde in me, and I in him, the same bringeth furth much fruite. For without me can ye doe nothing. If a man bide not in me, he is cast furth as a braunche, and is withered: And me gather them, and cast them into the fyre, and they burne. If ye bide in me, and my woordes abide in you, aske what ye will, and it shalbe dooen for you. Herein is my father glorified, that ye beare much fruite, and become my Disciples: As the father hath loued me, euen so haue I also loued you. Continue ye in my loue. If ye kepe my commaundementes, ye shal byde in my loue: euen as I haue kept my fathers commaundementes, and abyde in his loue. These thinges haue I spoken vnto you, that my ioy might remayne in you, and that your ioye might be full.

¶ Saint Philip and James.

¶ At Mattins.

The seconde lesson. Actes. viii. vnto when the Apostles.

¶ At

Saint Philip and James.

At the Communion.

Ecce quam
bonum.
psal. cxxxiii.



Holde, howe good and ioyfull a thyng it is: brethren to dwell together in vnitie.

It is like the precious oyntment vpon the head, that ran down vnto the beard: euen vnto Aarons bearde, and went downe to the skirtes of his clothing.

Lyke the dewe of hermon: which fell vpon the hil of Sion.

For there the Lorde promised hys blessing: and lyfe for evermore.

Glozy be to the father, and to the sonne: and to the holy gost.

As it was in the begynnyng, is nowe and euer shall be: world without ende. Amen.

The Collect.

Almightie god, whome truely to knowe is euerlasting lyfe: Graunte vs perfectly to knowe thy sonne Jesus Christe, to be the way, the trueth, and the lyfe, as thou hast taught saint Philip, and other the Apostles: Through Jesus Christ our Lorde.

The Epistle.

James. i.



James the seruaunt of God, and of the Lorde Jesus Christe, sendeth greetynge to the .xii. tribes whiche are scatered abroad. My brethren, count it for an exceeding ioye, when ye fall into dyuerse temptations: Knowing this, that the tryng of your fayth gendreth patience, and let patience haue her perfect worke, that ye may be perfecte, and sound, lacking nothing. If any of you lacke wysedome, let him aske of hym that geueth it: euen God, whiche geueth to all men indifferently, and chaseth no man in the teeth, and it shall be geuen him. But let hym aske in fayth, and wauer not: for he that doubteth, is lyke a waue of the sea, whiche is tost of the windes, and carried with violence. Neyther let that manne thynke that he shall receiue any thyng of the Lorde. A wauering minded man, is vnstable in all his wayes. Let the brother whiche
is of

is of lowe degree, reioyce when he is exalted. Agayne, lette him that is ryche, reioyce when he is made lowe. For even as the flower of the grasse, shall he passe awaye. For as the sunne riseth with heate, and the grasse withereth, and his flower falleth awaye, and the beautie of the fashion of it perissheth: even so shall the riche manne perishe in his wayes. Happy is the man that endureth temptation: For when he is tryed, he shall receiue the crowne of lyfe, which the Lord hath promysed to them that loue him.

The Gospell.

AND Jesus sayed vnto his disciples: lette not youre hearte be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions. If it were not so, I woulde haue tolde you. I goe to prepare a place for you. And yf I goe to prepare a place for you, I wyll come agayne and receyue you, even vnto my selfe: that where I am, there may ye be also. And whither I goe, ye knowe, and the waye ye knowe. Thomas sayeth vnto hym: Lorde, we knowe not whither thou goest. And howe is it possible for vs to knowe the waye? Jesus sayeth vnto him: I am the way, and the trueth, & the lyfe: No man cometh vnto the father but by me: yf ye had knowen me ye had knowen my father also: And nowe ye knowe him, and haue seen hym. Philip sayeth vnto hym: Lorde shewe vs the father, and it sufficeth vs. Jesus sayeth vnto hym: haue I been so long tyme with you, and yet haste not thou knowen me? Philip, he that hath seen me, hath seen my father, and howe sayest thou then, shewe vs the father? Beleueste thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: But the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, and the father in me. Or els beleue me for the workes sake. Verely, verely, I say vnto you: he that beleueth on me, the workes that I doe, thesame shall he doe also, and greater workes then these shall he doe, because I goe vnto my father. And whatsoever ye aske in my name, that wyll I doe, that the father maye bee glorified by the sonne. If ye shall aske any thyng in my name, I will doe it.

John. xiiii.

Saint Barnabe Apostle.

At Martyrs.

The second lesson. Act. xlii. unto the ende.

At the Communion.

Voce mea ad
dominum
psal. cxlii.



Cryed vnto the Lorde with my voyce: yea euen
vnto the Lorde did I make my supplicacion.

I powred out my complayntes before hym: and
shewed him of my trouble.

When my spirite was in heauines, thou knewest
my pathe: in the waye wherin I walked, haue they priue-
ly layed a snare for me.

I looked also vpon my ryghthande: and see, there was
no man that would knowe me.

I had no place to flye vnto: and no manne cared for my
soule.

I cryed vnto thee, O Lorde, and sayd: Thou art my hope
and my porcion in the lande of the lyuyng.

Consider my complaynte: for I am brought very lowe.

O delyuer me from my persecutours: for they are to
strong for me.

Byng my soule out of prison, that I may geue thanks
vnto thy name: whiche thing if thou wilt graunt me, then
shall the righteous resorte vnto my companye.

Glozy be to the father. &c.

As it was in the beginning. &c.

The Collect.

Lorde almightie, whiche haste indued thy holy Apostle
Barnabas, with singuler giftes of thy holy gost: lette vs
not be destitute of thy manifolde gyftes, nor yet of grace to
vse them alwaye to thy honoure and glozy: Through Je-
sus Christe our Lorde.

The Epistle.

Actes. xii.



Andynges of these thynges came vnto the eares of
the congregacion, whiche was in Ierusalem. And
they sente furth Barnabas, that he should goe vn-
to Antioche. whiche when he came, and had seen
the

the grace of God, was glad and exhorted them all, that with purpose of heart, they would continually cleave vnto the Lorde. For he was a good man, and full of the holy gost and of fayth, and muche people was added vnto the Lorde. Then departed Barnabas to Tarsus, for to seke Saul. And when he had founde hym, he brought hym vnto Antioche. And it chaunced, that a whole yere they hadde their conuersacion with the congregacion there, & taught muche people, in so muche that the disciples of Antioche were the firste that were called Christen. In those dayes came Prophetes from the citie of Ierusalem vnto Antioche. And there stode by one of them, named Agabus, and signified by the spirite, that there should bee great dearth throughout all the worlde, whiche came to passe in the Emperoure Claudius dayes. Then the disciples, euery manne accordyng to his habilitie, purposed to sende succoure vnto the brethren which dwelt in Jewry: whiche thing they also dyd, and sente it to the elders by the handes of Barnabas and Saul.

The Gospell.

This is my commaundement, that ye loue together, John. xxi.
as I haue loued you: Greater loue hath no manne, then this: that a manne bestowe his lyfe for his frendes. Ye are my frendes, yf ye doe whatsoener I commaund you. Henceforth cal I you not seruautes, for the seruaunt knoweth not what his Lord doth. But you haue I called frendes: for all thinges that I haue heard of my father, haue I opened vnto you: ye haue not chosen me, but I haue chosen you, and ordayned you to goe and bryng furth fruite, and that your fruite should remayne: that whatsoeuer ye aske of the father in my name, he may geue it you.

At Euensong.

The seconde lesson. Act. xv. (vnto) After certayne dayes.

Saint John Baptist.

Proper lessons at Mattyns.

The first lesson. Malach. iii. vnto the ende.

The seconde lesson. Mat. iii. vnto the ende.

Ps. li.

At

Saint John Baptist.

At the Communion.

Domine ex
audi. psal.
cxliii.



Hear my prayer, O Lord, and consydere my de-
syre: herken vnto me for thy trueth and righte-
ousnes sake.

And enter not into iudgemente with thy ser-
uaunte: for in thy sight shall no man liuyng be
iustified.

For the enemy hath persecuted my soule, he hath smitten
my lyfe downe to the ground: he hath layed me in the dark-
nes, as the men that haue been long dead.

Therefore is my spirite vexed within me: and my hearte
within me is desolate.

Yet doe I remembre the tyme past, I muse vpon all thy
workes: yea I exercise my selfe in the workes of thy handes.

I stretche forth my handes vnto thee: my soule gaspeth
vnto thee, as a thristie lande.

Hear me, O Lord, and that soone, for my spirite waxeth
faynte: hyde not thy face from me, lest I be lyke vnto them
that goe downe into the pitte.

O let me heare thy louyng kyndnesse betymes in the
mornyng, for in thee is my trust: shewe thou me the waye
that I should walke in, for I lift vp my soule vnto thee.

Delyuer me, O Lord, from myne enemies: for I flye vnto
thee to hyde me.

Teache me to doe the thyng that pleaseeth thee, for thou
art my God: let thy louyng spirite leade me furth vnto the
lande of righteousness.

Quicken me, O Lord, for thy names sake: and for thy
righteousnes sake bryng my soule out of trouble.

And of thy goodnes slay myne enemies: and destroy all
them that bere my soule, for I am thy seruaunt.

Glozy be to the father. &c.

As it was in the beginning. &c.

The Collect.

A myghtie God, by whose prouidence thy seruaunte
John Baptist was wonderfully borne, and sente to
prepare the waye of thy sonne our sauoure by preaching
of penance: make vs so to folowe his doctryne and holy
lyfe, that we may truely repent, according to his preaching,
and after his example constantly speake the trueth, boldly
rebuke.

rebuke vice, and patiently suffre for the truethe sake:
through Iesus Christe our Lorde.

The Epistle.

BE of good cheere my people, O ye Prophetes com-^{Esai. xl.}
forthe my people, sayeth your God, comforte Jerusa-
lem at the hearte, and tell her, that her iauayle is
at an ende, that her offence is pardoned, that she
hath receyued of the Lordes hand, sufficient correction for al
her sinnes. A voyce cryeth in wildernes, prepare the waye
of the Lorde in the wildernes, make strayght the pathe for
our God in the deserte. Lette all valleyes be exalted, and e-
uery mountayne and hyll be layed lowe: whatso is croked
let it be made strayght, and lette the rough be made playne
fieldes. For the glory of the Lorde shall appeare, and all
fleshe shall at once see it: for why, the mouth of the Lorde
hath spoken it. The same voyce spake. Nowe cry. And the
Prophete answered: what shall I crye: that all fleshe is
grasse, and that all the goodlynes therof is as the floure of
the fielde. The grasse is wythered, the floure falleth away.
Euen so is the people as grasse, whē the breath of the Lord
bloweth vpon them. Neuerthelesse, whether the grasse
wyther, or that the floure fade awaye, yet the worde of our
God endureth for ever. Goe vp vnto the hie hyll (O Sion)
thou that bryngeest good tydynges, lifte vp thy voyce with
power, O thou preacher Jerusalem: Liffe it vp without
feare, and saye vnto the cities of Iuda: Beholde your God:
beholde, the Lorde God shall come with power, and beare
rule with his arme. Beholde, he bryngeth his treasure
with him, and his workes go befoze him. He shall feede his
flocke lyke an heardman. He shall gather the lambes toge-
ther with his arme, and carpe them in his bosome, and
shall kyndly entreate those that beare young.

The Gospel.

A. iii.

Elizabethes

At the Communion.

Luc. 1.

Elisabethes time came that she should be deliuered, and she brought furth a sonne. And her neyghbours and her colins hearde howe the Lorde had shewed great mercy vpon her, and they reioyced with her. And it fortunied that in the eight daye they came to circumcise the childe: & called his name Zacharias, after the name of his father. And his mother answered, & sayd: not so, but he shall be called John. And they sayd vnto her: There is none in thy kynred that is named with this name. And they made signes to his father, howe he woulde haue hym called. And he asked for writyng tables, and wrote, saying: his name is John. And they meruayled all. And his mouth was opened immediatly, and his tonge also, & he spake and prayled God. And feare came on al them that dwelt nye vnto them. And al these sayinges were noyled abroad thoroughout all the hyll countrey of Jewry, and all they that hearde them layed them vp in their heartes, saying: what maner of childe shall this be? And the hand of the Lord was with hym. And his father Zacharias was filled with the holy gost, and propheticd, saying: Praise be the Lorde God of Israel, for he hath visited & redeemed his people. And hath rayled vp an horne of saluacion vnto vs, in the house of his seruaunt David. Euen as he promysed by the mouth of his holy Prophetes, whiche were sence the worlde began. That we should be saued from our enemies, and from the hande of all that hate vs. That he would deale mercyfully with our fathers, and remembre his holy couenaunte. And that he would performe the othe which he swate to our father Abraham for to geue vs. That we delyuered out of the handes of our enemies, myght serue hym without feare, all the dayes of our lyfe, in suche holynesse and ryghteousnesse as are acceptatle before hym. And thou child shalt be called the prophete of the hiest: for thou shalt goe before the face of the Lord to prepare his wayes: to geue knowlege of saluacion vnto his people for the remissio of synnes. Through the tender mercy of our God, wherby the daye spryng from an hye hath visited vs. To geue light to them that sate in darkenes, and in the shadowe of death, to guyde oure feete into the waye of peace. And the childe grewe and waxed strong in spirite, and was in wildernes tyll the daye came, when he should shewe himselfe vnto the Israelites.

¶ Proper

Saint Peters daye.

Fol. c.

Proper lessons at Euen song.

The fyrst lesson. Malach. iiii. vnto the ende.

The second lesson. Mat. xiiii. (vnto) when Iesus heard.

Saint Peters daye.

At Mattyns.

The second lesson. Act. iii. vnto the ende.

At the Communion.

Blessed be the Lorde, my strength: whiche teacheth my handes to warre, and my fingers to fyght. Benedictus dominus. psal. cxliii.
My hope, and my fortresse, my castle, and deliuerer, my defender in whom I trust: whiche subdueth my people that is vnder me.

Lorde what is manne that thou haste suche respecte vnto hym: or the sonne of manne, that thou so regardest hym:

Manne is lyke a thyng of naught: his tyme passeth away lyke a shadowe.

Bowe thy heauens, O Lorde, and come downe: touche the mountaynes and they shall smoke.

Cast furth the lyghtnyng, and teare them: shote out thyne arrowes and consume them.

Sende downe thyne hande from aboue: deliuer me and take me out of the great waters, from the hand of straunge children.

whose mouth talketh of vanitie: and their right hande is a right hande of wickednes.

I wyll syng a newe song vnto thee, O God: and syng prayles vnto thee vpon a ten stringed Lute.

Thou that geuest victorie vnto kynges: and haste deliuered Dauid thy seruauit from the peryll of the sworde.

Saue me, and deliuer me from the hande of straunge children: whose mouthe talketh of vanitie, and theyr ryght hande is a right hande of iniquitie.

That our sonnes maye growe vp as the yong plantes: and that our doughters maye be as the pollyshed corners of the temple.

That our garners maye bee full and plenteous with all maner of store: that our shepe maye bring furth thousandes and ten thousandes in our stretes.

A. iiii.

That

At the Communion.

That oure oren maye bee strong to labor, that there bee no decay: no leadyng into captiuitie, and no complaynyng in our stretes.

Happy are the people that be in suche a case: yea blessed are the people which haue the Lorde for their God.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

A Almighty God, whiche by thy sonne Iesus Christ hast geuen to thy Apostle Saincte Peter many excellent gifts, and commaundedst him earnestly to fede thy flocke: make we beseeche thee, all byshops and pastors diligently to preache thy holy worde, and the people obediently to folowe thesame, that they maye receyue the croune of everlasting glozy, through Iesus Christe our Lorde.

The Epistle.

Actes, xii.



In thesame time Herode the king stretched furth his handes to bere certayne of the congregation. And he killed James the brother of John with the sworde. And because he sawe that it pleased the Jewes, he proceeded farther and tooke Peter also. Then were the dayes of swete bread. And when he had caught hym, he put hym in pryson also, and deliuered hym to foure quaternions of souldiers to be kept, intendyng after Easter to bryng hym furth to the people. And Peter was kept in pryson, but prayer was made without ceassing, of the congregation, vnto God for hym. And when Herode would haue brought him out vnto the people, thesame night slept Peter betwene two souldiers, bounde with two chaynes: and the keepers before the doore, kept the pryson. And beholde, the angell of the Lorde was there present, and a lyght shyned in the habitation. And he smote Peter on the side, and stirred him vp, saying: aryse vp quickly. And his chaines fel of from his handes. And the angell sayd vnto him: gyde thy selfe, and binde on thy sandales. And so he dyd. And he sayeth vnto hym: cast thy garmente about thee and folowe me. And he came out and folowed hym, and wist not that it was trueth whiche was

was done by the Angell, but thought he had seen a vision. when they were past the first and the seconde watche, they came vnto the yron gate, that leadeth vnto the citie, whiche opened to them by the owne accorde. And they wente out, and passed thorowe one strete, and furthwith the angell departed from him. And when Peter was come to hymselfe, he sayd: nowe I knowe of a suertie that the Lord hath sent his Angell, and hath delyuered me out of the hande of Herode, and from all the waytyng for of the people of the Jewes.

The Gospell.

When Jesus came into the coastes of the citie whiche is called Cesarea Philippi, he asked his disciples, saying: whom doe menne saye that I the sonne of manne am: They sayed: Some saye that thou art John Baptiste, some Helias, some Jeremias, or one of the numbre of the Prophetes. He sayeth vnto them: but whome saye ye that I am: Symon Peter answered, and sayed: Thou art Christe the sonne of the lyving God. And Jesus answered, and sayed vnto him. happy art thou Simon the sonne of Jonas, for fleshe and bloud hath not opened that vnto thee: but my father whiche is in heauen. And I saye also vnto thee, that thou art Peter: and vpon this rocke I will buylde my congregacion. And the gates of hell shall not preuaile against it. And I will geue vnto thee the keyes of the kingdome of heauen. And whatsoeuer thou byndest in earth, shalbe bounde in heauen: and whatsoeuer thou locest in earth, shalbe loosed in heauen.

Matth. xvi.

At Euen song.

The seconde lesson. Act. iiii. vnto the ende.

Saint Mary Magdalene.

Praise the Lorde, O my soule: whyle I lyue wyll I prayse the Lorde, yea as long as I haue any beeing I wyll syng prayses vnto my God.

Lauda an-
nua.
psal. cxlviii.

O put not your trust in prynces: nor in any childe of man,

R. v.

for

At the Communion.

for there is no helpe in them.

For when the breath of man goeth furth, he shall turne agayne to his earth: and then all his thoughtes peryshe.

Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lorde his God.

whiche made heauen and earth, the sea and all that therein is: whiche kepeth his promyse for ever.

whiche helpeth them to right that suffer wrong: whiche fedeth the hungry.

The Lorde looceth menne out of pryson: the Lorde geueth syght to the blynde.

The Lorde helpeth them by that are fallen: the Lorde careth for the righteous.

The Lorde careth for the straungers, he defendeth the fatherles and wydowe: as for the waye of the vngodlye, he turneth it by syde downe.

The Lorde thy God, O Sion, shalbe king for evermore: and throughout all generations.

Glorie be to the father. &c.

As it was in the beginning. &c. Amen.

The Collect.

Mercifull father geue vs grace, that we neuer presume to synne through the example of any creature, but yf it shall chaunce vs at any tyme to offende thy diuine maiestie: that then we may truly repent, and lament the same, after the example of Mary Magdalene, and by lyuely fayth obtayne remission of all our synnes: through the onely merites of thy sonne our sauloure Christe.

The Epistle.

Pro. xxxi.



Who soeuer findeth an honest faythful woman, she is muche more worth then pearles. The heart of her husbände maye safely trust in her, so that he shall fall in no pouertie. She will doe hym good and not euill all the dayes of her lyfe: She occupieth woll and flaxe, and labourerth gladly with her handes. She is lyke a marchauntes ship that bryngeth her vitayles fro a farre. She is by in the night season to prouyde meate for her household, and

and foode for her maydens. She considreth lande and byeth it, and with the fruite of her handes she planteth a vineyarde. She girdeth her loynes with strength, and courageth her armes. And yf she perceyue that her huswyferye doeth good, her candle goeth not out by night. She layeth her fingers to the spindle: and her hand taketh holde of the distafe. She openeth her hande to the pooze, yea she stretcheth furth her handes to suche as haue nede. She feareth not that the colde of winter shall hurte her house, for all her household folkes are clothed with skarlet. She maketh her selfe fayre ornaments, her clothing is white silke and purple. Her husband is muche set by in the gates, whē he sitteth among the rulers of the lande. She maketh clothe of silke and selleth it, and deliuereth girdels vnto the marchaunte. Strength & honour is her clothynge, & in the latter daye she shall reioyce. She openeth her mouth with wysdome, and in her tongue is the lawe of grace. She looketh well to the wayes of her household: and eateth not her bread with ydlenes. Her children shall arise, and call her blessed: and her husbande shall make much of her. Many daughters there be that gather riches together: but thou goest aboue them all. As for fauour it is deceiptful, & beautie is a vaine thing, but a woman that feareth the Lorde, she is woorthy to bee prayled. Geue her of the fruite of her handes, and lette her owne workes prayse her in the gates.

The Gospell.

And one of the phariseis desired Jesus that he would eate with hym. And he went into the phariseis house, and sate downe to meate. And behold, a woman in that cite (which was a synner) as sone as she knewe that Jesus sate at meate in the phariseis house, she brought an Alabaster boxe of oyntmente, and stode at his feete behinde him weping, and began to walsh his feete with teares, and dyd wype them with the heares of her head, and kysed his feete, and annoynted them with the oyntment. When the pharisee (which had bidden hym) sawe that, he spake within himselfe, saying: if this mā were a prophete

Saint James the Apostle

a prophete, he would surely knowe who and what maner of woman this is that touched hym, for she is a sinner. Jesus answered and sayed vnto hym: Simon, I haue somewhat to say vnto thee. And he sayd: Maister say on. There was a certayne lender whiche had two debtors, the one ought him fyue hundred pence, and the other fiftie. When they had nothing to paye, he forgave them bothe. Tell me therfore whiche of them wyll loue him moste: Simon answered, and sayed: I suppose that he to whome he forgave most. And he sayd vnto him: thou haste truely iudged. And he turned to the woman, and sayde vnto Simon: Seeste thou this woman: I entred into thy house, thou gauest me no water for my feete: but she hath washed my feete with teares, and wiped them with the heares of her head. Thou gauest me no kysse: but she sence the tyme I came in, hath not ceassed to kysse my feete. My head with oyle thou didst not anoint, but she hath anointed my feete with oyntment. wherfore I say vnto thee: many sinnes are forgiven her, for she loued much. To whom lesse is forgiven, the same doeth lesse loue. And he sayd vnto her: thy sinnes are forgiven thee. And they that sate at meate with him, began to say within themselves: who is this whiche forgaueth sinnes also: And he sayed to the woman. Thy fayth hath saued thee: goe in peace.

Saint James the Apostle.

Laudate do:
minum de
celis. psal.
cxviii.



Prayse the Lorde of heauen: prayse hym in the heigth.

Prayse hym all ye angels of his: prayse hym all his hoste.

Praise him Sunne and Moone: praise ye him all ye starres and lyght.

Prayse him all ye heauens: and ye waters that bee aboue the heauens.

Let them prayse the name of the Lorde: for (he spake the woorde, and they were made) he commaunded, and they were created.

He hath made them fast for ever and ever: he hath geuen them a lawe, which shall not be broken.

Prayse

Praise the Lord vpon the earth, ye dragons, and all depes.
Fyre, and hayle, snowe, and vapours, wynde, and storme:
fulfilling his worde.

Mountaynes and all hilles: fruitfull trees and all Ceders.
Beastes and all catell: wormes and fethered foules.

Kinges of the earth and all people: princes and all the
Iudges of the worlde.

Yongmen and maydens, olde menne and children, prayse
the name of the Lorde: for his name onely is excellent, and
his prayse aboue heauen and earth.

He shall exalt the home of his people, all his sanctes shall
prayse him, even the children of Israel, even the people that
serueth him.

Glozy be to the father. &c.

As it was in the beginning. &c.

The Collect.

Graunt, O mercyfull God, that as thyne holy Apostle
James leauyng his father and all that he had, without
delaye, was obediante vnto the calling of thy sonne Jesus
Christe, and folowed him: So we forsaking all worldly and
carnall affections, may be euermore ready to folowe thy co-
maundementes: through Jesus Christe our Lorde.

The Epistle.



In those dayes came Prophetes from the citie of Actes, xii.
Jerusalem vnto Antioche: And there stode by
one of them, named Agabus, and signified by the
spirit, that there should be great dearth through-
out all the worlde, whiche came to passe in the
Emperour Claudius dayes. Then the disciples, euery man
according to his habilitie, purposed to sende succoure vnto
the brethren whiche dwelt in Iewry, whiche thynge they al-
so dyd, and sent it to the elders, by the handes of Barnabas
and Saul. At the same time Herode the king stretched furth Actes, xiii.
his handes to bere certayne of the congregacion. And he
killed James the brother of John with the sweord. And be-
cause he sawe that it pleased the Jewes, he proceeded farther
and tooke Peter also.

The

Sainte Bartholomewe.

The Gospell.

Math. xx.



hen came to hym the mother of Zebedes chyl-
dren, with her sonnes, wurshyppying hym, and
desiring a certayne thyng of hym. And he sayed
vnto her: what wilt thou? She sayd vnto hym:
Graunte that these my two sonnes may sitte the
one on thy right hand, & the other on thy lefte, in thy kyng-
dome. But Jesus answered, and sayd: ye wot not what ye
aske. Are ye able to drinke of the cup that I shall drinke of,
and to bee baptised with the baptisme that I am baptised
with? They sayed vnto him: we are. He sayd vnto them: ye
shall drinke in dede of my cup, & be baptised with the bap-
tisme that I am baptised with: but to sit on my right hand,
and on my lefte, is not myne to geue, but it shall chaunce
vnto the that it is prepared for of my father. And when the
ten heard this, they disdayned at the two brethren. But
Jesus called them vnto him, & sayd: ye knowe that the prin-
ces of the nations haue dominion ouer them, and they that
are great men, exercise authoritie vpon them. It shall not
be so among you. But whosoever wil be great among you,
let him be youre minister: & whosoever will be chiefe among
you, let him be youre seruaunt. Euen as the sonne of manne
came not to be ministred vnto, but to minister: and to geue
his lyfe a redemption for many.

Saint Bartholomewe.

Non nobis
domine,
psal. cxv.



Ot vnto vs (O Lorde) not vnto vs, but vnto thy
name geue the prayse: for thy louyng mercye and
for thy truethe sake.

Wherfore shall the heathen saye: where is nowe
their God?

As for our God he is in heauen: he hath done whatsoeuer
pleased hym.

They? Idoles are syluer and golde: euen the woorke of
mennes handes.

They haue mouthes and speake not: eyes haue they and
see not.

They haue eares, and heare not: noses haue they and
smell not.

They

They haue handes and handle not: feete haue they and walke not, neyther speake they through theyr throte.

They that make them are lyke vnto them: and so are all suche as put their trust in them.

But the house of Israel, trust thou in the Lorde: he is their succour and defence.

Ye house of Aaron, put your trust in the Lorde: he is their helper and defender.

Ye that feare the Lorde, trust ye in the Lorde: he is their helper and defender.

The Lorde hath been myndfull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

He shall blesse them that feare the Lorde: both small and great.

The Lorde shall encrease you more and more: you and your children.

Ye are the blessed of the Lorde: whiche made heauen and earth.

All the whole heauens are the Lordes: the earth hath he geuen vnto the children of men.

The dead prayse not thee (O Lorde:) neyther all they that goe downe into the silence.

But we wil prayse the Lorde: from this tyme forth for euermore.

Glorie be to the father, and to the sonne, &c.

As it was in the beginning, &c.

The Collect.

O Almyghtie and everlastyng God, whiche haste geuen grace to thy Apostle Bartholome we truely to beleue and to preache thy worde: graunt we beseeche thee, vnto thy church, both to loue that he beleued, and to preache that he taught: through Christe our Lorde.

The Epistle.

By the handes of the Apostles were manye signes and wonders shewed among the people. And they were all together with one accorde in Salomons porche. Actes. v.

Sainte Matthewe.

porche. And of other durst no man ioyne hymselfe to them: neuerthelesse the people magnifyed them. The numbze of the that beleued in the Lorde, both of men & women, grewe more & more: in so muche that they brought the sicke into the stretes, and layed them on beddes and couches, that at the least way the shadowe of Peter, whē he came by, might shadowe some of them (and that they might al be deliuered from their infirmities.) There came also a multitude out of the cities rounde about, vnto Ierusalem, bryngyng sicke folkes, and them which were vexed with vncleane spirites: And they were healed euery one.

The Gospell.

Luc. xxi.



And there was a stryfe among them, whiche of them should seme to bee the greateste. And he sayde vnto them: the kynges of nations reigne ouer them, and they that haue authorytie vpon them, are called gracious Lordes: But ye shall not be so. But he that is greatest among you, shalbe as the younger: and he that is chiefe, shalbe as he that doeth minister. For whether is greater, he that sitteth at meate, or he that serueth: Is not he that sitteth at meate: But I am among you, as he that ministrereth. Ye are they whiche haue bidden with me in my temptacions. And I appointe vnto you a kingdome, as my father hath appointed to me, that ye may eate and drinke at my table in my kingdome, and sit on seates iudgeing the twelue Tribes of Israel.

Saint Matthewe.

Laudate do-
minum om-
nes Gentes.
psal. cxvii.



Prayse the Lorde all ye heathen: prayse him all ye nations. For his mercifull kindnes is euer more and more towarde vs: and the trueth of the Lorde endureth for euer.

Glozy be to the father, and to the sonne: and to the holy gost.

As it was in the beginnyng, is now, and euer shalbe: worlde without ende. Amen.

The

The Collect.

A Almighty God, which by thy blessed sonne diddest call
Mathewe fro the receipte of custome to be an Apostle
and Euangeliste: Graunt vs grace to forsake all couetous
desyres, and inordynate loue of riches, and to folowe thy
sayde sonne Iesus Christ: who liueth and reigneth. &c.

The Epistle.



Saying that we haue such an office, euen as God II. Cor. III.
hath had mercy on vs, we goe not out of kynde
but haue caste from vs the clokes of vn honestie,
and walke not in craftinesse, neyther handle we
the word of God deceitfully, but open the trueth, & reporte
our selues to euery mans conscience in the sight of God. If
our gospell be yet hid, it is hid among them that are lost, in
whome the God of this worlde hath blinded the mindes of
them, whiche beleue not, lest the light of the gospell of the
glory of Christ (whiche is the image of God) shoulde shine
vnto them. For we preache not our selues, but Christe Je-
sus to be the Lorde, and oure selues youre seruauntes, for
Iesus sake. For it is God that commaunded the lyghte to
shyne out of darkenes, whiche hath shyned in our hartes,
for to geue the light of the knowledge of the glory of God,
in the face of Iesus Christe.

The Gospell.



And as Iesus passed forth from thence, he sawe Math. IX.
a man (named Mathewe) sitting at the receipte
of custome, and he sayd vnto him: folowe me. And
he arose and folowed hym. And it came to passe
(.) (.) as Iesus sate at meate in his house: beholde, ma-
ny Publicans also and sinners that came, sate downe with
Iesus and his disciples. And when the Phariseis sawe it,
they said vnto his disciples: why eateth your Maister with
Publicans & sinners? But when Iesus heard that, he sayd
vnto them: They that be strong nede not the phisition, but
they that are sicke. Goe ye rather and learne what that
meaneth: I will haue mercy, and not sacrifice: for I am not
come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

At the Communion.

*Laudate pueri
ri. Psal. cxlii.*

Praise the Lorde (ye seruantes :) O prayse the name of the Lorde.
Blessed be the name of the Lorde : from this tyme furth for euermore.

The Lordes name is praised: from the rising vp of the Sunne: vnto the goyng downe of the same.

The Lorde is hye aboue all heathen : and his glory aboue the heauens.

Who is lyke vnto the Lorde our God, that hath his dwelling so hye: and yet humbleth himselfe to beholde the thinges that are in heauen and earth:

He taketh vp the simple out of the duste: and lyfteth the poore out of the myre.

That he maye set hyin with the princes: enen with the princes of his people.

He maketh the baren woman to kepe house: and to be a ioyfull mother of children.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

Euerlasting God, whiche haste ordained and constituted the seruices of all Angels and men in a wonderfull ordre: mercifully graunte that they whiche alwaye doe thee seruice in heauen, may by thy appointmēt succour and defende vs in earth: throughe Iesus Christe our Lorde. &c.

The Epistle.

Apoca. Xii.

There was a great battaile in heauen: Michael and his Angels fought with the Dragon, and the Dragon foughte & his Angels, and preuailed not, neither was theyr place found any more in heauen. And the great Dragon, that olde serpent, called the deuill and Sathanas, was cast out, whiche deceineth al the worlde. And he was caste into the earth, and his Angels were cast out also with him. And I heard a loude voyce, saying: in heauen is now made saluacion and strength, and the kyngedome of

of our God, and the power of his Christ. For the accuser of our brethren is cast downe, whiche accused them before our God day and night. And they ouertame hym by the bloud of the lambe, and by the worde of theyr testimony, and they loued not their liues vnto the death. Therefore reioyce heauens, and ye that dwel in them. woe vnto the inhabitours of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a shorte tyme.

The Gospell.

At thesame tyme came the disciples vnto Iesus, saying: who is the greatest in the kyngdome of heauen? Iesus called a childe vnto hym, and sette hym in the myddest of them, and sayed: Verely I saye vnto you, except ye turne and become as children, ye shall not enter into the kyngdome of heauen. whosoener therefore humbleth hymselfe as thys childe, thesame is the greatest in the kyngdome of heauen. And whosoener receyueth suche a childe in my name, receyueth me. But whoso doeth offende one of these lytleons whiche beleue in me, it were better for hym that a millstone were hanged aboute his necke, and that he were drowned in the depth of the sea. woe vnto the worlde, because of offences: necessary it is that offences come: But woe vnto the manne, by whome the offence cometh. wherfore, yf thy hande or thy foote hinder thee, cut him of, and cast it from thee. It is better for thee to enter into lyfe halt or maimed, rather then thou shouldest (having two handes or two fete) be cast into everlastyng fyre. And yf thyne eye offende thee, plucke it out, and caste it from thee. It is better for thee to enter into lyfe with one eye, rather then (having. ij. eyes) to be cast into hell fyre. Take hede that ye despise not one of these lytleons. For I saye vnto you: that in heauen theyr Angels doe alwayes beholde the face of my father, whiche is in heauen.

Sainct Luke Euangelist.

By the waters of Babylon we sate downe & wepte: when we remembred (thee O) Sion. As for our harpes we hanged them vp: vpon the

Super flumina
na, Psalm.
cxviii

D. ij.

the

At the Communion.

the trees that are therein.

For they that led vs awayne captiue, required of vs the a song, and melody in our heauines: syng vs one of the songes of Sion.

Howe shall we syng the Lordes song: in a straunge lande:

If I forget thee, O Ierusalem: let my ryghte hande forget her tunning.

If I doe not remembre thee, let my tong cleane to the rofe of my mouth: yea yf I preferre not Ierusalem in my mynth.

Remembre the children of Edom, O Lord, in the day of Ierusalem, howe they sayed: downe with it, downe with it euen to the grounde.

O daughter of Babilon, wasted with miserie: yea hap- pie shall he be that rewardeyth thee, as thou hast serued vs.

Blessed shall he be that taketh thy children: and thro- weth them againste the stones.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c

The Collect.

Almightie God whiche calledst Luke the phisicion, whose prayse is in the gospell, to be a phisicion of the soule: it maye please thee by the holsome medicines of his doctrine, to heale all the diseases of our soules: through thy sonne Iesus Christe our Lorde.

The Collect.

U. Timo. lili.



Atche thou in all thinges, suffre affliction, doe the worke throughly of an Euangeliste, fulfill thyne office vnto the vtmoste: be sobre. For I am now ready to be offred, and the time of my departyng is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From hencefurth there is layed bp for me a crowne of righteousness, whiche the Lorde (that is a righteous iudge) shall geue me at that day: not to me only, but vnto all them also that loue his commyng. Doe thy diligence, that thou mayest come shortly

Shortly vnto me. For Demas hath forsaken me, and loueth this presente worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia. Titus vnto Dalinacia, only Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto me for the ministracion. And Ty-chicus haue I sent to Ephesus: The cloke that I left at Troada with Carpus, when thou comnest, bryng with thee, and the bookes, but specially the parchement. Alexander the coppersmith did me muche euill: the Lord rewarde hym accordyng to his dedes, of whom be thou ware also: For he hath greatly withstande our wordes.

The Gospell.

The Lorde appointed other seventy (and two) also, Inc. X.
and sente them two and two befoze him into euery
citie and place, whither he hymselfe woulde come.
Therefore saied he vnto them: the haruest is greate, but the
labourers are fewe. Praye ye therefore the Lorde of the
haruest, to sende furthe labourers into his haruest. Go your
wayes: beholde, I sende you forth as lambes among
wolues. Beare no wallet, neyther scrip, nor shoes, and sa-
lute no man by the waye: into whatsoener house ye entre,
first saye: peace be to this house. And yf the sonne of peace
be there, your peace shall rest vpon him: if not, it shal returne
to you againe. And in the same house tary styll, eatyng and
drynkynge suche as they geue. For the labourer is worthy
of his reward.

Simon and Jude Apostles.



Prayse God in his holynes: prayse hym in the
firmament of his power. Laudate de-
minum.

Prayse hym in his noble actes: prayse hym ac- Psalm. cxv.
cordyng to his excellent greatnesse.

Praise hym in the soude of the trumpet: praise
hym vpon the lute and harpe.

Prayse hym in the cymbales and daunse: prayse hym v-
pon the stringes and pipe.

Prayse hym vpon the well tuned cymbales: prayse hym
vpon

At the Communion.

vpon the loud cymbales.

Let euery thing that hath breath, prayse the lord.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

Almighty God, whiche hast builded thy congregation
vpon the foundation of the Apostles and Prophets;
Jesu Christ himselfe being the head corner stone: graunte
vs so to bee ioyned together in vnitie of spirite by theyr
doctrine, that we may be made an holye temple acceptable
to thee: through Jesu Christe oure Lorde.

The Epistle.

Jude, ii.

Judas the seruante of Jesu Christe, the brother of
James: to them whiche are called and sanctified in
God the father, & preserued in Jesu Christe: Mercy
vnto you, and peace, and loue be multiplied. Beloued, when
I gaue all diligence to write vnto you of the common sal-
uacion, it was nedefull for me to write vnto you, to ex-
hort you that ye shoulde continuallye labour in the fayth,
whiche was once geuen vnto the saintes. For there are
certain vngodly men craftely crept in, of whiche it was
written afore tyme vnto suche iudgement. They turne the
grace of our God vnto wantonnes, and denye God (which
is the only lorde) and our lorde Jesus Christ. My minde is
therfore to putte you in remembraunce, for as muche as ye
once knowe this, howe that the lorde (after that he had
deliuered the people out of Egypt) destroyed them whiche
afterward beleued not. The Angels also whiche kept not
theyr firste estate, but lefte theyr owne habitation, he hath
reserued in euerlasting chaines vnder darknes, vnto the
iudgement of the great daye: euen as Sodom and Gomor;
and the Cities aboute them, whiche in lyke maner defiled
themselues with fornicacion, and folowed straunge fleshe,
are set furth for an example, and suffre the payne of eter-
nall fyre: lyke wyse these being deceyued by dreames, defile
the fleshe, despise rulers, and speake euell of them that are
in auctoritie.

The

This commatunde I you, that ye loue together. If John. xv.
the worlde hate you, ye know that it hated me be-
fore it hated you. If ye were of the worlde, the worlde
woulde loue his owne: howbeit, because ye are not of the
worlde, but I haue chosen you out of the worlde, therefore
the worlde hateth you. Remembre the worde that I sayed
vnto you: the seruant is not greater the the lord. If they
haue persecuted me they wil also persecute you. If they
haue kepte my saying, they wyll kepe yours also. But all
these thynges will they doe vnto you for my names sake,
because they haue not knowen him that sent me. If I had
not come and spoken vnto them, they shoulde haue had no
synne: but now we haue they nothyng to cloke theyr synne
with all. He that hateth me, hateth my father also. If I
had not done among them the workes whiche none other
man did, they shoulde haue had no synne. But now we haue
they both seen and hated: not onely me, but also my father.
But this happeneth that the saying might be fulfilled that
is wrytten in theyr lawe. They hated me without a cause.
But when the comforter is come, whom I will sende vnto
you from the father, even the spirite of trueth (whiche
procedeth of the father) he shall testifie of me. And ye shall
beare witnes also, because ye haue been with me from the
beginning.

All Saintes.

Propre lessons at Mattyns.

The first lesson. Sapi. iii. vnto. blessed is rather the Baren.

The second lesson. Hebre. xi. xii. Saintes by fayth subdued
vnto If ye endure chastisying.

At the Communion.



Syng vnto the Lorde a newe song: let the con- *Cantate do-*
gregation of saintes prayse hym. *mino. psal.*

Let Israel reioyce in him that made him: and *exalta.*

let the children of Sion be ioyfull in their kynge.
Let them prayse his name in the daunce: let the
syng prayles vnto him with tabret and harpe.

For the Lord hath pleasure in his people: and helpeth

D. lll.

the

At the Communion.

the meke hearted.

Let the saintes be ioyfull with glory: let them reioyce in theyr beddes.

Let the prayles of God bee in theyr mouth: and a two edged sworde in theyr handes.

To be auenged of the heathen: and to rebuke the people;

To bynde theyr Kynges in chaynes: and theyr nobles with lynkes of yron.

That they maye bee auenged of them, as it is written: suche honour haue all his Saintes.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe and euer. &c.

The Collect.

Almyghtye GOD, whiche haste knytte together thy elect in one Communion and felowship in the mysticall body of thy sonne Christe our Lorde: graunt vs grace so to folow thy holy Saintes in all vertues, and godly luyng, that we maye come to those vnspeakeable ioyes, whiche thou hast prepared for all them that vnfaynedly loue thee: through Iesus Christe.

The Epistle.

Apoca. vii.

Behold, I John saw an other Angel ascende from the rysyng of the Sunne, whiche had the seale of the luyng God, and he cryed with a loude voyce to the foure Angels (to whome power was geuen to hurte the earthe and the sea) saying: Hurte not the earthe, neyther the sea, neyther the trees, tyll we haue sealed the seruauntes of our God, in theyr foreheades. And I heard the noumbre of the whiche were sealed: & there were sealed an. C. and. xliiii. M. of all the tribes of the childre of Israel. Of the tribe of Iuda were sealed. xii. M. Of the tribe of Ruben were sealed. xii. M. Of the tribe of Gad were sealed. xii. M. Of the tribe of Aser were sealed. xii. M. Of the tribe of Neptalim were sealed. xii. M. Of the tribe of Manasses were sealed. xii. M. Of the tribe of Symeon were sealed. xii. M.

Of

Of the tribe of Levi were sealed. xii. M.

Of the tribe of Issachar were sealed. xii. M.

Of the tribe of Zabulon were sealed. xii. M.

Of the tribe of Joseph were sealed. xii. M.

Of the tribe of Benjamin were sealed. xii. M.

After this I behelde: and loe, a great multitude (whiche no manne could noumbr) of all nations, and people, and tongues, stode before the seate, and before the lambe, clothed with long white garmentes, and Palmes in theyr handes, and cried with a loude voyce, saying: saluacion be ascribed to hym that sitteth vpon the seate of our god, and vnto the lambe. And all the Angels stode in the compasse of the seate, and of the elders, & of the foure beastes, and fell before the seate on their faces, and worshipped God, saying: Amē. Blessing and glory, and wisdom, and thanks, and honour, and power, and might be vnto our God for evermore. Amen.

The Gospell.

Iesus seing the people, went by into the mountaine: Math. v.
 and when he was set, his disciples came to hym, & after that he hadde opened his mouth, he taughte them, saying: Blessed are the poore in spirite, for theirs is the kyngdome of heauen. Blessed are they that mourne, for they shall receyue comfort. Blessed are the meke: for they shall receyue the enheritaunce of the earth. Blessed are they whiche hunger and thirst after righteousnes: for they shall be satysfied. Blessed are the mercifull: for they shall obtayne mercy. Blessed are the pure in hearte: for they shall see God. Blessed are the peace makers: for they shall be called the children of God. Blessed are they whiche suffre persecucion for righteousnes sake: for theirs is the kyngdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly saye all maner of euill sayinges against you for my sake: reioyce and be glad, for great is youre rewarde in heauen. For so persecuted they the Prophetes whiche were before you.

Propre lessons at Euenlong.

The first lesson. Sapi. v. (vnto) His fealofy also.

The second lesson. Apoca. xix. (vnto) And I saw an Angell stand.

THE SUPPER

of the Lorde, and the holy Communion, commonly called the Masse.



So many as intende to bee partakers of the holy Communion, shall signifye their names to the Curate, ouer night: or els in the morning, afore the beginning of Matins, or immediately after.

And if any of those be an open and notorious euill liuer, so that the congregation by hym is offended, or haue doon any wrong to his neighbours, by worde, or dede: The Curate shall cal hym, & aduertise hym, in any wise not to presume to the lordes table, vntill he haue openly declared hymselfe, to haue truly repented, and amended his former naughty life: that the congregation maye thereby be satisfied, which afore were offended: and that he haue recompensed the parties, whom he hath doon wrong vnto, or at the least bee in full purpose so to doe, as sone as he conueniently maye.

The same ordie shal the Curate vse, wth those betwixt whom he perceiue th malice, and hatred to reigne, not suffering them to bee partakers of the Lordes table, vntill he knowe them to bee reconciled. And yf one of the parties so at variaunce, be content to forgiue from the botome of his hearte, all that the other hath trespassed against him, and to make amendes, for that he hymselfe hath offended: and the other partie will not bee perswaded to a godly vnitie, but remayne still in his frowardnes and malice: The Minister in that case, ought to admit the penitent persone to the holy Communion, and not hym that is obstinate.

Upon the daye, and at the time appointed for the ministracion of the holy Communion, the Priest that shall execute the holy ministry, shall put vpon hym the vesture appointed for that ministracion, that is to saye: a white Albe plain, wth a vestment or Cope. And where there be many Priests, or Deacons, there so many shalbe ready to helpe the Priest, in the ministracion, as shalbee requisite: And shall haue vpon them lyke wyse, the vestures appointed for their ministry, that is to saye, Albys, wth tunacles. Then shall the Clearkes syng in Englishe for the office, or Introite, (as they call it) a psalme appointed for that daye.

The Communion.

The priest standyng humbly afore the middes of the Altar,
shall saye the Lordes prayer, with this Collect.

A mighty G D D, vnto whom all heartes bee o-
pen, and all desyres knowen, and from whom no se-
cretes are hid: clense the thoughtes of our heartes;
by the inspiracion of thy holye spirite: that we may per-
fectly loue thee, and worthely magnifye thy holy name:
Through Christ our Lord. Amen.

Then shall he saye a Psalm appointed for the Introite: whiche
Psalm ended, the Priest shall saye, or els the Clerkes shall syng.

iii. Lord haue mercy vpon vs.

iii. Christ haue mercy vpon vs.

iii. Lord haue mercy vpon vs.

Then the Prieste standyng at Goddes boorde shall begin.

Glozy be to God on high.

The Clerkes.

And in yearth peace, good will to wardes men.

We prayse thee, we blesse thee, we worship thee, we glo-
rifie thee, we geue thanks to thee for thy greate glozy, O
Lorde G D D heauenly kyng, God the father almightie.

O Lorde the only begotten sonne Jesu Christe, O Lorde
G D D, Lambe of G D D, sonne of the father, that takest
away the synnes of the worlde, haue mercie vpon vs: thou
that takest away the synnes of the worlde, receyue our
prayer.

Thou that sittest at the righte hande of God the father,
haue mercie vpon vs: For thou onely art holy, thou onely
art the Lorde. Thou onely (O Christe) with the holye
Ghosste, arte mozte highe in the glozy of God the father.
Amen.

Then the priest shall turne hym to the people and saye.

The Lord be with you.

The aunswere.

And with thy spirite.

[The

The Priest.
Let vs praye.

Then shall folowe the Collect of the daye, with one of these two Collectes folowing, for the kyng.



Almightie God, whose kingdom is everlasting, and power infinite, haue mercie vpon the whole congregaciō, and so rule the heart of thy cholen seruaunt Edward the sixt, our kyng and gouernour: that he (knowyng whose minister he is) maye aboue all thinges, seke thy honour & glory; and that we his subiectes (duely consydeyng whose auctoritie he hath) maye faithfully serue, honour, & humbly obey him, in thee, and for thee, according to thy blessed word, and ordinaunce: Through Iesus Christe oure Lord, who with thee, and the holy ghost, liueth, and reigneth, ever one God world without ende. Amen.



Almyghtye and everlasting G O D, wee bee taught by thy holy worde, that the heartes of Kynges are in thy rule and gouernaunce, and that thou doest dispose, and turne them as it seemeth best to thy godly wisdom: we humbly beseeche thee, so to dispose and gouerne the heart of Edward the sixt, thy seruaunt, our Kyng and gouernour, that in all his thoughtes, wordes, and workes, he maye ever seke thy honour, & glory, and study to preserve thy people, committed to his charge, in wealth, peace, and Godlynes: Graunt this, O mercifull father, for thy dere sonnes sake, Iesus Christ our Lorde. Amen.

The Collectes ended, the priest, or he that is appointed shall reade the Epistle, in a place assigned for the purpose, saying.

The Epistle of saint Paule written in the Cha-
piter of to the.

The minister then shall reade the epistle. Immediately after the Epistle ended, the priest, or one appointed to reade the Gospel, shall saye.

The holy Gospell written in the Chapter of.
The

The Communion.

The Clerkes and people shall aunswere.

Glorie be to thee, O Lorde.

The Priest or deacon then shall reade the Gospel: After the Gospel ended, the priest shall begin.

I beleue in one God.

The Clerkes shall syng the rest.

The father almightie maker of heauen and yearth, and of all thinges visibie, and inuisible: And in one Lorde Iesu Christ, the onely begotten sonne of god, begotten of his father before all worldes. God of GOD, light of light, very God of very God, begotten, not made, beeyng of one substance with the father, by whom all thinges were made, who for vs men, and for our saluacion, came downe from heauen, and was incarnate by the holy Ghoste, of the Virgin Mary, and was made manne, and was crucified also for vs vnder Poncius Pilate, he suffered and was buried, and the thirde daye he arose again accordyng to the scriptures, and ascended into heauen, and sitteth at the right hande of the father: And he shall come again with glory, to iudge both the quicke and the dead.

And I beleue in the holy ghost, the Lorde and gener of life, who proceedeth fro the father and the sonne, who with the father and the sonne together, is worshipped and glorified, who spake by the Prophetes. And I beleue one Catholike and Apostolike Church. I acknowledge one Baptisme, for the remission of sinnes. And I loke for the resurrection of the deade: and the lyfe of the worlde to come. Amen.

After the Crede ended, shall folowe the Sermon or Homely, or some portion of one of the Homelies, as they shall be hereafter deuised: wherin if the people bee not exhorted to the worthy receyuing of the holy Sacrament of the bodye and bloude of our sauour Christ: then shall the Curate geue this exhortacion, to those that be minded to receiue the same.



Deuely beloved in the Lord, ye that minde to come to the holy Communion of the bodye & bloud of our sauour Christ, must consyde what S. Paule writeth to the Corinthians, how he exhorteth all persones

sones diligētly to trie and examine themselves, before they presume to eate of that breade, and drinke of that cup: for as the benefite is great, yf with a truly penitent heart, and lyuely fayth, we receyue that holy Sacrament: (for then we spiritually eate the fleshe of Christe, and drynke his bloude, then we dwell in Christ and Christ in vs, wee bee made one with Christ, & Christ with vs) so is the danger great, yf we receyue the same vnworthely, for then we become gyltie of the body and bloud of Christ our sauour, we eate and drinke our owne damnacion, not considering the Lordes bodie. we kindle gods wrathe ouer vs, we prouoke hym to plague vs with diuerse diseases, and sondry kindes of death. Therefore yf any here bee a blasphemour, aduouterer, or bee in malice, or enuie, or in any other greuous cryme (excepte he be truly sorry therefore, and earnestly mynded to leaue the same vices, and do trust hymselfe to bee reconciled to almighty God, and in Charitie with all the worlde) lette hym bewayle his synnes, and not come to that holy table: lest after the takynge of that most blessed breade, the deuill enter into hym, as he dyd into Judas, to fylle hym full of all iniquitie, and brynge hym to destruction, bothe of body and soule. Judge therefore your selves (brethren) that ye bee not iudged of the lord. Let your mynde be without desyre to synne, repent you truly for your synnes past, haue an earnest and lyuely faith in Christe our sauour, bee in perfect charitie with all men, so shall ye bee meete partakers of those holy mysteries. And aboue all thinges, ye must geue moste humble and heartie thanks to God the father, the sonne, and the holy ghoſte, for the redemption of the worlde, by the death and passion of our sauour Christ, both God and man, who did humble hymselfe euen to the death vpon the crosse, for vs miserable synners, whiche laye in darknes and shadowe of death, that he myghte make vs the children of God, and exalte vs to everlastyng lyfe. And to thend that we shoulde alwaye reneimbre the excedyng loue of oure maister, and onely sauour Jesu Christe, thus dying for vs, and the innumerable benefites, whiche (by his precious bloudshedding) he hath obteigned to vs, he hath lefte in those holy Mysteries, as a pledge of his loue, & a continu-

an

The Communion.

all remembraunce of thesame his owne blessed body, & precious bloud, for vs to fede vpon spiritually, to our endles comfort and consolacion. To him therfore with the father and the holy ghost, let vs geue (as we are most bounden) cōtinuall thanks, submitting our selves wholly to his holy wyll and pleasure, and studying to serue hym in true holines and righteousnes, all the dayes of our lyfe. Amen.

In Cathedral churches or other places, where there is daylie Communion, it shall be sufficient to reade this exhortacion aboue wyrtten, once in a moneth. And in parish churches, vpon the weke dayes it may be lefte vnseyed.

And if vpon the Sonday or holy daye, the people be negligent to come to the Communion: Then shall the Priest earnestly exhorde his parishoners, to dispose themselves to the receyving of the holy communion more diligently, saying these or like wordes vnto them.

Here frendes, and you especially vpon whose soules I haue cure and charge, on next, I do intende by Gods grace, to offre to all suche as shalbe godlye disposed, the mooste comfortable Sacrament of the body and bloud of Christe, to be taken of them, in the remembraunce of his mooste fruitfull and glorious Passion: by the whiche passion, we haue obteigned remission of our sinnes, and be made partakers of the kyngdom of heauen, whereof we bee assured and ascerteigned, yf wee come to the sayde Sacrament, with heartie repentaunce for our offences, stedfast faith in Goddes mercie, and earnest minde to obeye Goddes wyll, and to offende no more. wherefore our duetie is to come to these holy misteries, with mooste heartie thanks to bee geuen to almighty G O D, for his infinite mercie and benefites geuen and bestowed vpon vs his vnworthie seruauntes: for whom he hath not onely geuen his body to death, and shed his bloude, but also doth vouchesaue in a Sacrament and Mistry, to geue vs his sayed bodye and bloud to fede vpon spiritually. The whiche Sacrament being so Diuine and holy a thing, and so comfortable to them whiche receyue it worthilye, and so dangerous to them that will presume to take thesame vnworthely: My duetie is to exhorde you in the meane season, to

son, to consider the greatnes of the thyng, and to searche and examine your owne consciences, and that not lyghtlye nor after the maner of dissimulers with God : But as they whiche shoulde come to a moste godly and heauenlye Banquet, not to come but in the mariage garment required of god in scripture: that you may (so muche as lieth in you) be found woorthy to come to suche a table. The wayes and meanes therto is.

First that you be truly repentaunte of your former euill lyfe, and that you confesse with an vnfayned hearte to almighty God, youre synnes and vnkynndnes towardes his Maiestie committed, eyther by wyll, woorde, or dede, infirmitie or ignorance : and that with inwarde sorowe and teares you bewaile your offences, and require of almighty god, mercie and pardon: promysing to him (from the botome of your heartes) thameendment of your former lyfe. And emonges all others, I am commaunded of God, especiallye to moue and exhorte you, to reconcile your selues to youre neighbours, whom you haue offended, or who hath offended you, putting out of your heartes all hatred and malice against them, and to be in loue and charitie with all the worlde, and to forgeue other, as you would that god shoulde forgeue you. And yf any manne haue dooen wrong to any other, let hym make satisfaccion, and due restitution of all landes and goodes, wrongfully taken away or withholden, before he come to Goddes boorde, or at the leaste be in full mynde and purpose so to do, as sone as he is able, or els lette hym not come to this holy table, thinking to deceiue God, who seeth all mennes heartes. For neyther the absolucion of the priest, can any thing auayle them, nor the receyving of this holy Sacrament doeth any thyng but increase their damnation. And yf there bee any of you, whose conscience is troubled and greued in any thyng, lackyng comforte or counsaill, lette hym come to me, or to some other discrete and learned priest, taughte in the lawe of God, and confesse and open his sinne and grieve secretly, that he maye receyue suche ghostly counsaill, aduise, and comforte, that his conscience maye be releued : and that of vs (as of the Ministers of God and of the churche) he maye receyue com-

The Communion.

forte and absolution, to the satisfaccion of his minde, and anoydyng of all scruple and doubtfulnes: requiring suche as shalbe satisfied with a generall confession, not to bee offended with them that doe vse, to their further satisfying, the auricular and secrete confession to the Priest: nor those also whiche thinke nedefull or conuenient, for the quietnes of their owne consciences, particularly to open theyr sinnes to the Priest, to be offended with them that are satisfied, with their humble confession to God, and the generall confession to the church. But in all thynges to folowe and kepe the rule of charitie, and euery man to be satisfied with his owne conscience, not iudgeing other mennes mindes or consciences: wheras he hath no warrant of Goddes worde to the same.

¶ Then shall folowe for the Offertory, one or mo, of these Sentences of holy Scripture, to be song whyles the people dooe offer, or els one of them to be sayed by the minister, immediatly afore the offering.

Math. v.

Let your light so shine before me, that they may see your good woorkes, and glorify your father whiche is in heauen.

Mat. vi.

Laye not vp for your selues treasure vpon the yearth, where the ruste and mothe dothe corrupte, and where theues breake through and steale: But laye vp for your selues treasures in heauen, where neyther ruste nor mothe doeth corrupt, and where theues do not breake through nor steale.

Math. vii.

Whatsoeuer you woulde that menne shoulde doe vnto you, euen so do you vnto them, for this is the lawe and the Prophetes.

Math. vii.

Not euery one that sayth vnto me, lord, lord, shall entre into the kyngdome of heauen, but he that doeth the will of my father whiche is in heauen.

Luk. xix.

Zache stode furthe, and sayed vnto the Lorde: beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue doen any wrong to any man, I restore foure folde.

I. Cor. ix.

Who gooeth a warfare at any tyme at his owne coste: who planteth a vineyarde, and eateth not of the fruite thereof: Or who fedeth a flocke, and eateth not of the milke of the flocke?

If we haue sown vnto you spirituall thinges, is it a ^{1. Cor. ix.} great matter yf we shall reape your worldly thynges:

Doe ye not knowe, that they whiche minister aboute ^{1. Cor. ix.} holy thinges lyue of the Sacrifice: They whiche waite of the alter, are partakers with the alter: euen so hath the lord also ordained, that they whiche preache the Gospell, shoulde liue of the Gospell.

He whiche soweth litle, shall reape litle, and he that so ^{1. Cor. ix.} weth plenteously, shall reape plenteously. Let every manne doe accordynge as he is disposed in his hearte, not grudgynge, or of necessitie, for God loueth a cherefull geuer.

Let hym that is taughte in the woorde minister vnto ^{Gala. vi.} hym that teacheth, in all good thinges. Be not deceyued, GOD is not mocked. For whatsoeuer a manne soweth that shall he reape.

While we haue tyme, let vs doe good vnto all men: and ^{Gala. vi.} specially vnto them, whiche are of the householde of faythe.

Godlynes is greate riches, yf a man be contented with ^{1. Tim. vi.} that he hath: For we broughte nothinge into the worlde, neither maye we cary any thing out.

Charge them whiche are riche in this worlde, that they ^{1. Tim. vi.} be ready to geue, and glad to distribute, laying vp in store for themselves a good foundacio, against the time to come, that they maye attaine eternall lyfe.

GOD is not vnrighteous, that he will forgette youre ^{Hebr. vi.} woorkes and labor, that procedeth of loue, whiche loue ye haue shewed for his names sake, whiche haue ministered vnto the saintes, and yet do minister.

To do good, and to distribute, forget not: for with suche ^{Hebr. xiii.} sacrifices God is pleased.

Whoso hath this worldes good, and seeth his brother ^{1. Iohn. iiii.} haue nede, and shutteth vp his compassion from him, how dwelleth the loue of God in him:

Geue almose of thy goodes, and turne neuer thy face ^{Toby. iiii.} from any poore man, and then the face of the lord shall not be turned away from thee.

See mercifull after thy power: if thou haste muche, geue ^{Toby. iiii.} plenteously, yf thou hast litle, do thy diligēce gladly to geue of that litle, for so gathereste thou thy selfe a good rewarde

The Communion.

in the daye of necessitie.

proverb. xix.

He that hath pitie vpon the poore, lendeth vnto the Lord: & loke what he laieth out, it shalbe payed him again.

Psalm. xli.

Blessed be the man that prouideth for the sicke and nedy, the lorde shall deliuer hym, in the tyme of trouble.

Where there be Clearkes, they shall syng one, or many of the sentences aboue written, accordyng to the length and shortnesse of the tyme, that the people be offeryng.

In the meane tyme, whyles the Clearkes do syng the Offertory, so many as are disposed, shall offer to the poore mennes boxe euery one accordyng to his habilitie and charitable mynde. And at the offeryng dayes appoynted, euery manne and woman shall paye to the Curate, the due and accustomed offerynges.

Then so many as shalbee partakers of the holy Communion, shall tarye still in the quire, or in some conueniente placenth the quire, the men on the one side, and the women on the other syde. All other (that mynde not to receiue the said holy Communion) shall departe out of the quire, except the ministers and Clearkes.

Then shall the minister take so muche Breade and wyne, as shall suffice for the persons appoynted to receiue the holy Communion, laying the breade vpon the corporas, or els in the pater, or in some other comely thyng, prepared for that purpose: And putting þe wyne into the Challice, or els in some faire or conueniente cup, prepared for that vse (if the Challice will not serue) puttyng thereto a litle pure and cleane water: And setting both the bread and wyne vpon the Alter: Then the Priest shall saye.

The Lorde be with you.

Answer.

And with thy spirite.

Priest.

Lift vp your heartes.

Answer.

We lift them vp vnto the Lorde.

Priest.

Let vs geue thanks to our Lorde God.

Answer.

It is mete and right so to do.

The priest.

It is very mete, righte, and our bounden dutie, that we should at all tymes, & in all places, geue thanks to thee, O Lorde, holy father, almightie everlasting God.

Here shall folowe the propre p[re]face, accordyng to the tyme (yf there bee any specially appoynted) or els immediately shal folowe. Therfore with Angels. &c.

PROPRE

Prefaces.

Upon Christmas daye.

Because thou diddeste geue Jesus Christ, thyne only sonne to be borne as this daye for vs, who by the operation of the holy gho[st], was made verie man, of the substance of the virgin Mary his mother, and that without spotte of sinne, to make vs cleane from all synne: Therfore. &c.

Upon Easter daye.

But chiefly are we bounde to praise thee, for the glorious resurrection of thy sonne Jesus Christe, our lord, for he is the very Pascall Lambe, whiche was offered for vs, & hath taken awaye the synne of the worlde, who by his deathe hath destroyed death, and by his rysyng to life agayne, hath restored to vs everlastyng lyfe. Therfore. &c.

Upon the Ascencion daye.

Through thy mo[st]e dere beloved sonne, Jesus Christe our Lord, who after his mo[st]e glorious resurrection, manifestly appered to all his disciples, and in theyr sight ascended vp into heauen, to prepare a place for vs, that where he is, thither inighte we also ascende, and reigne with him in glory. Therfore. &c.

Upon whitsondaye.

Through Jesus Christe oure Lorde, accordyng to whose mo[st]e true promyse, the holy Gho[st] came doune this daye from heauen, with a sodayne great sound, as it had been a myghtie wynde, in the lyknes of every toungues, lightyng vpon the Apostles, to teache them, and to leade them to all truethe, geuyng them bothe

The Communion.

the gifte of diuerſe languages, and alſo boldenes with frequent zeale, conſtantly to preach the Goſpel vnto al nations: whereby we are brought out of darkenes and error, into the cleare light and true knowledge of thee, and of thy ſonne Jeſus Chriſt. Therfore. &c.

¶ Upon the feaſt of the Trinitie.



It is verie meete, righte, and oure bounden duetie, that we ſhould at all tymes, and in all places, geue thanks to thee, O Lorde almightie, euerlaſtyng God, which arte one God, one Lorde, not one onely perſon, but three perſones in one ſubſtance: For that whiche we beleue of the glory of the father, theſame we beleue of the ſonne, and of the holy ghoſte, without any difference, or inequality: whom the Angels. &c.

After whiche preface ſhall folow immediately.

Therfore with Angels and Archangels, and with al the holye companie of heauen: we laude and magnifye thy glorious name, euermore prayſyng thee, and ſaying:

Holy, holy, holy, Lorde God of hoſtes: heauen and earthe are full of thy glory: O ſanna in the higheſte. Blessed is he that cometh in the name of the Lorde: Glory to thee, O lorde, in the higheſt. This the Clearkes ſhall alſo ſyng.

¶ When the Clearkes haue doen ſynging, then ſhal the Pyleſt, or Deacon, turne hym to the people and ſaye.

Let vs praye for the whole ſtate of Chriſtes church.

¶ Then the Pyleſt turning hym to the Altare, ſhall ſaye or ſyng playnly and diſtinctly, this prayer folowynge.



Almightie and euerlyuyng God, whiche by thy holy Apoſtle haſte taughte vs to make prayers and ſupplications, and to geue thanks for all menne: we humblye beſeche thee in ooſte mercyfullye to receyue theſe oure prayers: whiche we offre vnto thy diuine Maieſtie, beſechinge thee to inſpire continuallye the vniuerſall church, with the ſpिरितe of trueth, vnitie and conſorde: And graunte that all they that doo confeſſe thy holye name, maye agree in the trueth of thy holye worde, and lyue in vnitie and godly lone. Specialllye we beſeche thee to ſaue and defende thy ſeruaunte, Edwarde
oure

our Kyng, that vnder him we maye be Godly and quietly gouerned. And graunte vnto his whole counsaile, and to all that bee put in authoritie vnder hym, that they maye cruely and indifferently minister iustice, to the punishmente of wickednesse and vice, & to the maintenance of Goddes true religion and vertue. Geue grace (O heavenly father) to all Bishoppes, Pastours, and Curates, that they maye both by theyr lyfe and doctrine, set furthe thy true and liuely worde, and rightely and duely adiminister thy holye Sacramentes. And to all thy people geue thy heavenly grace, that with meke hearte and due reuerence, they maye heare and receyue thy holy worde, truly seruyng thee in holynes and righteousnes, all the dayes of theyr lyfe. And we mooste humbly beseeche thee of thy goodnes (O Lorde) to counforte and succoure al thē, whiche in this transytory lyfe bee in trouble, sorowe, nede, syckenes, or any other aduersitie. And especially we commend vnto thy merciful goodnes, this congregation whiche is here assembled in thy name, to celebrate the commemoration of the mooste glorious deathe of thy sonne: And here wee doe geue vnto thee mooste high prayse, & heartie thanks, for the wonderfull grace and vertue, declared in all thy sainctes, from the beginninge of the worlde: and chiefly in the glorious and most blessed virgin Mary, mother of thy sonne Iesu Christ our Lord and God, & in the holy Patriarches, Prophetes, Apostles, and Martyrs, whole examplēs (O Lorde) and stedfastnes in thy faythe, and keepng thy holye commandementes, graunte vs to folowe. We commende vnto thy mercie (O Lord) all other thy seruautes, which are departed hence from vs, with the signe of fayth, and nowe do rest in the slepe of peace: Graunte vnto them, we beseeche thee, thy mercy, and euerlasting peace, and that at the daye of the general resurrection, wee and all they which bee of the mysticall body of thy sonne, maye altogether bee set on his right hand, and heare that his most ioyful voyce: Come vnto me, O ye that be blessed of my father, and possesse the kingdome, whiche is prepared for you, from the beginning of the worlde: Graunte this, O father, for Iesus Christes sake, our onely mediator and aduocate.

The Communion.

Here the
prieste must
take the
bread into
his handes.

O God heavenly father, whiche of thy tender mercie diddeste geue thine only sonne Iesu Christe, to suffer deathe vpon the crosse for our redemption, who made there (by his one oblation once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sinnes of the whole worlde, and did institute, and in his holy Gospel commaunde vs to celebrate a perpetuall memorie of that his precious deathe, vntill his cumming agayne: heare vs (o mercifull father) we beseeche thee: and with thy holy spirit and worde vouchesafe to bless and sanctifie these thy gyftes, and creatures of breade and wyne, that they maye be vnto vs the bodye and blood of thy moste dearly beloued sonne Iesus Christe. who in the same nyghte that he was betrayed, toke breade: and when he had blessed, and geuen thanks: he brake it, and gaue it to his disciples, sayinge: Take, eate, this is my bodye whiche is geuen for you: do this in remembraunce of me.

Here the
prieste shall
take the
Cuppe into
his handes.

Likewise after supper he toke the cuppe, and whē he had geuen thanks, he gaue it to them, saying: drinke ye all of this, for this is my bloude of the newe Testament, whiche is shed for you and for many, for remission of sinnes: do this as oft as you shall drinke it, in remembraunce of me.

¶ These wordes before rehersed, are to be sayed, turning still to the Altar, without any eleuacion, or shewing the Sacrament to the people.



¶ Herefore, O Lorde and heavenly father, according to the Institution of thy dearly beloued sonne, our sauoure Iesu Christe, we thy humble seruantes doe celebrate, and make here before thy diuine Maiestie, with these thy holy gyftes, the memoriall whiche thy sonne hath willed vs to make: hauyng in remembraunce his blessed passion, mightie resurrection, and glorious ascencion, renderynge vnto thee moste heartie thanks, for the innumerable benefites procured vnto vs by the same, entyrelly desyringe thy fatherly goodnes, mercifully to accepte this our Sacrifice of prayse and thanks geuinge: moste humblye beseeching thee to graunte, that by the merites and deathe of thy sonne Iesus Christ, and through faith in his blood, wee and all thy whole

whole church, may obteigne remission of our sinnes, and all other benefites of his passion. And here we offre and present vnto thee (O Lord) our selfe, our soules, and bodyes, to be a reasonable, holy, and liuely sacrifice vnto thee: humbly beseeching thee, that whosoever shalbee partakers of this holy Communion, maye woorthely receyue the moste precious body and bloude of thy sonne Iesus Christe: and bee fulfilled with thy grace and heauenly benediction, and made one bodye with thy sonne Iesu Christ, that he maye dwell in them, and they in hym. And although we be unworthy (through our manifold synnes) to offre vnto thee any Sacrifice: Yet we beseeche thee to accepte this our bounden duetie and seruice, and commaunde these our prayers and supplications, by the ministerye of thy holy Angels, to be brought vp into thy holy Tabernacle before the syght of thy diuine maiestie: not waying our merites, but pardoning our offences, through Christe our Lorde, by whom, and with whom, in the vnitie of the holy Ghost, all honoure and glory, be vnto thee, O father almightie, world without ende. Amen.

Let vs praye.

AS our sauour Christe hath commaunded and taughte vs, we are bolde to saye: Our father whiche arte in heauen, halowed be thy name. Thy Kyngdome come. Thy wyll be doen in earth, as it is in heauen. Gene vs this daye our dayly breade. And forgene vs our trespases, as wee forgene them that trespasse againste vs. And leade vs not into temptation.

The aunswere.

But deliuer vs from euill. Amen.

Then shall the Priest saye.

The peace of the Lorde be alwaye with you.

The Clerkes.

And with thy spirite.

The Priest.

Christ our paschal labe is offred vp for vs, once for al, whē he bare our sinnes on his body vpon the crosse: for he is the very lambe of God, that taketh awaye the

The Communion.

the sinnes of the worlde: wherfore let vs kepe a ioyfull and holy feast with the Lorde.

Here the priest shall turne hym towarde those that come to the holy Communion, and shall saye.



On that do truely and earnestly repente you of your synnes to almighty God, and be in loue and charitie with your neyghbours, and entende to leade a newe life, folowing the comaundementes of God, and walkyng from hencefurth in his holy wayes: drawe nere and take this holy Sacrament to your comforte, make your humble confession to almighty God, and to his holy church here gathered together in his name, mekely knelyng vpon your knees.

Then shall this generall Confession be made, in the name of all those that are minded to receyue the holy Communion, either by one of the, or els by one of the ministers, or by the Priest hymselfe, all knelyng humbly vpon their knees.



Almighty GOD, father of oure Lorde Jesus Christ, maker of all thinges, iudge of all menne, we knowlege & bewayle our manifold sinnes and wyckednes, whiche we from tyme to tyme, moste greuously haue committed, by thoughte, woorde and dede, againste thy diuine maiestie, prouokynge moste iustely thy wrath and indignacion againste vs: we do earnestly repente, and be hartely sorie for these oure misdoinges, the remembraunce of them is greuous vnto vs, the burthen of them is intollerable: haue mercie vpon vs, haue mercie vpon vs, moste mercifull father, for thy sonne our Lorde Jesus Christes sake, forgeue vs all that is past, and graunte that we may euer hereafter, serue & please thee in newnes of lyfe, to the honour and glory of thy name: Through Jesus Christe our Lorde.

Then shall the Priest stande vp, and turnyng hymselfe to the people, say thus.



Almighty God our heauenly father, who of his great mercie, hath promised forgeuenesse of sinnes to all them, whiche with hertye repentance and true fayth turne vnto hym: haue mercy vpon you

you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnes, and bring you to everlasting life: through Iesus Christe our Lorde. Amen.

Then shall the Priest also saye.

Hear what comfortable wordes our sauiour Christe sayeth, to all that truely turne to hym.

Come vnto me all that trauell and bee heauy laden, and I shall refreshe you. So God loued the worlde that he gaue his onely begotten sonne, to the ende that all that beleue in hym, shoulde not perishe, but haue lyfe everlasting.

Hear also what saint Paule sayeth.

This is a true saying, and worthie of all men to be receyued, that Iesus Christe came into this worlde to saue sinners.

Hear also what saynt John sayeth.

If any man sinne, we haue an aduocate with the father, Iesus Christe the righteous, and he is the propiciation for our sinnes.

Then shall the Priest, turning hym to goddes boord, knele down, and saye in the name of all them that shall receyue the Communion, this prayer folowyn g.



We dooe not presume to come to this thy table (O mercifull Lorde) trustinge in oure owne righteousness, but in thy manifold and great mercies: we be not woorthye so muche as to gather vp the croones vnder thy table, but thou arte the same Lorde whose propertie is alwayes to haue mercie: Graunt vs therefore (gracious Lorde) so to eate the fleshe of thy dere sonne Iesus Christe, and to drinke his bloude, in these holye Mysteries, that we maye continually dwell in him, & he in vs, that oure sinfull bodies may be made cleane by his body, and our soules washed throughe his most precious bloud. Amen.

Then shall the Priest first receyue the Communion in both kindes himselfe, and next deliuer it to other Ministers, if anye be there presente (that they maye be readye to helpe the chiefe Minister) and after to the people.

And when he deliuereth the Sacramente of the bodye of Christ, he shall saye to every one these wordes.

The

The Communion.

The body of our Lorde Jesus Christ whiche was geuen for thee, preserve thy body and soule vnto everlastyng life.

And the minister deliueying the Sacrament of the bloud, and geuing euery one to drynke once and no more, shall saye.

The bloud of our Lord Jesus Christe whiche was shed for thee, preserve thy body and soule vnto everlastyng life.

If there be a Deacon or other Priest, then shall he folow with the Chalice: and as the Priest ministrerth the Sacrament of the body, so shall he (for more expedition) minister the Sacrament of the bloud, in fourme befoze written.

In the Communion tyme the Clerkes shall syng.

ii. O Lambe of God that takeste awaye the synnes of the worlde: haue mercie vpon vs.

O Lambe of God that takest awaye the synnes of the worlde: graunt vs thy peace.

Beginnyng so soone as the Priest doeth receiue the holy Communion: and when the Communion is ended, then shall the Clerkes syng the Post Communion.

Sentences of holy scripture, to be sayd or song euery daye one, after the holy Communion, called the post Communion.

Math. xxi.

If any man wyll folowe me let hym forsake hymselfe, and take vp his crosse and folowe me.

Mar. xiii.

Luc. i.

Whosoever shall endure vnto the ende, he shall be saued. Praise be the Lorde god of Israell, for he hath visited and redeemed his people: therefore let vs serue hym all the dayes of our life, in holines and righteousnes accepted before hym.

Luc. xii.

Happy are those seruautes, whome the Lorde (when he cummeth) shall fynde wakynge.

Luc. xii.

Be ye ready, for the sonne of manne wyll come, at an howre when ye thinke not.

Luc. xii.

The seruaunte that knoweth his maisters wyll; and hath not prepared hymselfe, neyther hath dooen according to his will, shall be beaten with many stripes.

John. lili.

The howre cummeth and nowe it is, when true worshippers shall worship the father in spirite and trueth.

John. vi.

Beholde, thou art made whole, sinne no more, leste anye worse thing happen vnto thee,

If ye

If ye shall continue in my worde, then are ye my very disciples, and ye shall knowe the trueth, and the trueth shall make you free.

While ye haue lighte, beleue on the light, that ye may be the children of light.

He that hath my commaundementes, and kepeth them, the same is he that loueth me.

If any man loue me, he will kepe my worde, and my father will loue hym, and we will come vnto hym, and dwell with hym.

If ye shall abyde in me, and my worde shall abyde in you, ye shall aske what ye will, and it shall bee doen to you.

Herein is my father glorified, that ye beare muche fruite, and become my disciples.

This is my commaundement, that you loue together, as I haue loued you.

If God be on our syde, who can be against vs: whiche did not spare his owne sonne, but gaue hym for vs all.

Who shall lay any thing to the charge of Goddes chosen: it is GOD that iustificieth, who is he that can condemne.

The nyghte is passed, and the daye is at hande, let vs therefore caste awaye the dedes of darkenes, and put on the armour of light.

Christ Iesus is made of GOD, vnto vs, wisdom, and righteousness, and sanctifying, and redemption, that (accordyng as it is written) he whiche reioyceth shoulde reioyce in the Lorde.

Knowe ye not that ye are the temple of GOD, and that the spirite of GOD dwelleth in you: yf any manne defile the temple of GOD, him shall God destroy.

Ye are derely bought, therefore glorifie God in your bodies, and in your spirites, for they belong to God.

Be you folowers of God as deare children, and walke in loue, euen as Christe loued vs, and gaue hymselfe for vs an offering and a sacrifice of a swete sauoure to God.

Then the Priest shall geue thanks to God, in the name of all them that haue communicated, turning hym first to the people, and saying.

The

The Communion.

The Lorde be with you.

The aunswere.

And with thy spirite.

The Priest.

Let vs praye.



Almightie and euerlyuinge **GOD**, wee moste hartely thanke thee, for that thou hast vouchsafed to feede vs in these holy Mysteries, with the spirituall foode of the moste precious body & bloude of thy sonne, our sauour **Iesus Christ**, and hast assured vs (duely receyuyng the same) of thy fauour and goodnes toward vs, and that we be very membris incorporate in thy Mysticall bodye, which is the blessed companie of all faithfull people: and heyes throughe hope, of thy euerlastinge kingdome, by the merites of the moste precious deathe and passion, of thy deare sonne. we therefore moste humbly beseeche thee, **O** heavenly father, so to assiste vs with thy grace, that we may cōtinue in that holy felowship, and doe all suche good woorkes, as thou haste prepared for vs to walke in: through **Iesus Christ** our Lorde, to whom with thee and the holy goste, bee all honour and glorie, worlde without ende.

Then the Prieste turning hym to the people, shall let them depart with this blessing.

The peace of GOD (whiche passeth al vnderstanding) kepe your heartes and mindes in the knowledge and loue of **GOD**, and of his sonne **Iesus Christ** our lord. And the blessing of **God** almightie, the father, the sonne, & the holy gost, be enonges you, and remaine with you alway.

Then the people shall aunswere.

Amen.

Where there are no dearkes, there the Priest shall saye all thinges appointed here for them to syng.

When the holy Communion is celebrate on the worke daye, or in priuate houses: then may be omitted, the Gloria in excelsis, the Crede, the Homely, and the exhortacion, beginning.

Dearely beloued. &c.

A Collectes to be sayed after the Offertory, when there is no Communion, euery suche day one.

Assiste

Assist vs mercifully, O Lord, in these our supplications and prayers, and dispose the waye of thy seruantes, towarde the attaynemente of everlastyng saluacion: that among al the chaunges and chaunces of this mortall life, they maye ever be defended by thy mooste gracious and ready helpe: throughe Christe oure Lorde. Amen.

O Almightye Lorde and everliuyng God, vouchesafe, we beseeche thee, to direct, sanctifie, and gouerne, bothe our heartes and bodie, in the wayes of thy lawes, and in the woorkes of thy commaundementes: that through thy most mightye protection, both here and ever, we maye be preserved in body and soule: Through our Lorde and sauour Jesus Christe. Amen.

Graunt we beseeche thee almighty god, that the wordes whiche we haue hearde this daye with our outwarde eares, may through thy grace, bee so grafted inwardly in our heartes, that they may bring forth in vs, the fruite of good lyvinge, to the honoure and prayse of thy name: Through Jesus Christ our Lorde. Amen.

Preuent vs, O lorde, in all our doinges, with thy mooste gracious fauoure, and further vs with thy continuall helpe, that in all our woorkes begonne, continued, and ended in thee, we maye glorifye thy holy name: and finallye by thy mercy obtayne everlastyng lyfe. Through. &c.

Almightie God, the fountaine of all wisdom, whiche knoweste our necessities before we aske, and our ignorance in asking: we beseeche thee to haue compassion vpon our infirmities, and those thinges which for oure unworthines we dare not, and for oure blyndenes we cannot aske, vouchesafe to geue vs for the woorthines of thy sonne Jesus Christ our Lorde. Amen.

Almightie God, whiche haste promised to heare the petitions of them that aske in thy sonnes name, we beseeche thee mercifullye to inclyne thyne eares to vs that haue made nowe our prayers and supplications vnto thee: and graunte that those thinges whiche we haue
faithfullye

The Communion.

faithfullie asked according to thy wyll maye effectually be obteyned to the reliefe of our necessitie, and to the setting forth of thy glorie: Through Iesus Christe our Lorde.

For rayne.



God heauenly father, whiche by thy sonne Iesu Christ, haste promised to all the that seke thy kyngdom, & the righteousness therof, al thinges necessary to the bodely sustenance: send vs (we beseeche thee) in this our necessitie, suche moderate rayne and showers, that we maye receyue the frutes of the earth, to our comforte and to thy honor: Through Iesus Christ our Lorde.

For fayre wether.



Lorde God, whiche for the sinne of manne, diddeste once drowne all the worlde, except eyght persons, and afterwarde of thy great mercye, diddest promise neuer to destroy it so agayne: we humbly beseeche thee, that although we for our iniquities haue worthely deserued this plague of raine and waters, yet vpon our true repentaunce, thou wilt send vs suche wether whereby we maye receyue the frutes of the earth in due season, and learne both by thy punishmente to amende our liues, and by the graunting of our petition, to geue thee prayse and glorie: Through Iesu Christ our Lorde.

Upon wednesdaies & frydaies, the Englishe Letanie shal be said or song in all places, after suche forme as is appoynted by the kynges maiesties Inunctions: Or as is or shall be otherwise appoynted by his highnes. And though there be none to communicate with the Priest, yet these dayes (after the Letany ended) the Priest shal put vpon him a plain Albe or surplesse, with a cope, and saie all thinges at the Altare (appoynted to be sayde at the celebration of the lordes supper) vntill after the offertory. And then shall adde one or two of the Collectes afore writen, as occasion shall serue by his discretion. And then turning him to the people shal let them departe with the accustomed blessing.

And the same order shal be vsed all other daies, whensoever the people be customably assembled to praye in the church, and none disposed to communicate with the Priest.

Lyteworke

Likewyle in Chappelles annexed, and all other places, there shalbe no celebration of the Lordes supper, excepte there be some to communicate with the priest. And in suche Chappelles annexed where the people hath not been accustomed to pay any holy bread, there they must either make some charitable prouision for the be-ryng of the charges of the Communion, or els (for recepyng of the same) resorte to their parische Chutche.

For auoydyng of all matters and occasion of discencion, it is mete that the bread prepared for the Communion, be made throughe all this realme, after one sorte and fashion: that is to say, vneleuened, and rounde, as it was afore, but without all maner of pynte, and some thing more larger and thicker then it was, so that it may be aptly deuided in diuers pieces: and euery one shalbe deuided in two pieces, at the leaste, or more, by the discrecion of the minister, and so distributed. And men must not thinke lesse to be receiued in parte, then in the whole, but in eche of them the whole body of our sauoure Iesu Christe.

And forsomuche as the Pastours & Curates within this realme, shall continually fynde at their costes and charges, in their cures, sufficient bread and wine for the holy Communion (as oft as their Parishioners shalbe disposed for their spirituall comforte to receiue the same) it is therfore ordeyned, that in recompence of such costes and charges, the Parishioners of euery Parische shall offre euery Sunday, at the tyme of the Offertory, the iust valour and pryce of the holy lofe (with all suche money, and other thynges as were wont to be offeted with the same) to the vse of their Pastours and Curates, and that in suche orde and course, as they were wonte to fynde and pay the sayed holy lofe.

Also that the recepyng of the Sacramente of the blessed body and bloud of Christ, may be mooste agreable to the institution thereof, and to the vse of the primatiue Chutche: In all Cathedrall and Collegiate churches, there shal alwayes some Communicate with the priest that ministreth. And that the same may be also obserued euery where abrode in the countrey: Some one at the least of that house in euery parische, to whom by course after the ordeynance heretofore made, it pertyneth to offer for the charges of the Communion, or some other whom they shall prouyde to offre for them, shal receiue the holy Communion with the priest: the which maye bee the better done, so that they knowe before, when they shal receiue the Sacramente. And with him or them who doeth so offre the charges of the Communion: all other, who be therein Godly disposed therunto, shall lykewyle receiue the Communion. And by this meanes the Minister hauing alwayes some to communicate with him, may accordingly solempnise so high and holy misteries, with all the suffrages & due orde appointed for the same. And the priest on the weke day, shal so beare to celebrate the Communion, excepte he haue some that will communicate with him.

The Communion.

Furthermore, every man and woman to be bound to heare and be at the diuine seruice, in the Parische church where they be resident, and there with deuout prayer, or Godly silence and meditation, to occupy themselves. There to pay their duties, to communicate once in the yeare at the least, and there to receiue, and take all other Sacramentes and rites, in this booke appoynted. And whosoever willingly, vpon no iust cause, doeth absent themselves, or doeth vngodly in the Parische church occupy themselves: vpon prooue therof, by the Ecclesiasticall lawes of the Realme, to bee excommunicate, or suffer other punishment, as shal to the Ecclesiasticall iudge (acordyng to his discrecion) seme conuenient.

And although it bee read in aunciente wytters, that the people many yeares past, receiued at the priestes handes, the Sacrament of the body of Christ in theyr owne handes, & no commaundement of Christ to the contrary: Yet forasmuche as they many tymes conueyghed the same secretely awaye, kept it with them, and diuersly abused it to supersticion and wickednes: lest any suche thing hereafter should be attempted, and that an vniformitie might be vsed, throughout the whole Realme: it is thought conuenient the people commonly receiue the Sacrament of Christes body, in their mouthes, at the Priestes hande.

The Letany and Suffrages.

fo. cxxii



GOD the father of heauen: haue mercye
vpon vs miserable sinners.

O God the father of heauen: haue mercye vpon
vs miserable sinners.

O God the sonne redemer of the worlde:
haue mercye vpon vs miserable sinners.

O God the sonne, redemer of the worlde: haue
mercy vpon vs miserable sinners.

O God the holy gost, procedyng from the father and the
sonne: haue mercy vpon vs miserable sinners.

O God the holy gost, procedyng from the father and the
sonne: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorvous Trinitie, thre persons and
one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorvous Trinitie, thre persons and
one God: haue mercy vpon vs miserable sinners.

Remembre not **L**orde, our offences, nor the offences of oure
fozefathers, neyther take thou vengeaunce of oure synnes:
spare vs good **L**orde, spare thy people, whome thou haste
redeimed with thy moste pzeious bloud, and bee not angry
with vs for ever.

Spare vs good **L**orde.

From all euill and mischiefe, from synne, from the craftes
and assautes of the deuill, from thy wrathe, and from euer-
lasting damnacion:

Good **L**orde deliuer vs.

From blindnes of heart, from pryde, bainglozy, & hypocris-
y, from enuy, hatred and malyte, and all vncharitableness:

Good **L**orde deliuer vs.

From fornicacion, and all other deadly synne, and from all
the deceytes of the worlde, the fleshe and the deuill:

Good **L**orde deliuer vs.

From lightning and tempest, from plage, pestilence and fa-
myne, from battaile and murther, and from sodaine death:

Good **L**orde deliuer vs.

From all sedicion and priue conspiracie, from the tyrannye
of the bishoppe of Rome and all his detestable enozmities,
from all false doctrine and heresye, from hardnes of hearte,
and contempt of thy woorde and commaundement.

Good **L**orde deliuer vs.

By the mysterye of thy holy incarnation, by thy holy nati-
vityte and Circumcision, by thy Baptisme, fastyng, and

A.li.

temptacion:

temptation:

Good Lorde deliuer

By thyne agonye and bloody
passion, by thy precious death
resurreccion and ascencion,

Good Lorde deliuer

In all tyme of our tribulacion
the houre of death, in the day

Good Lorde deliue

We sinners doe beseeche thee
and that it may please thee
Church vniuersall in the r

We beseeche thee to

That it may please thee to
uaunt, our kyng and gouern

We beseeche thee to

That it may please thee
feare, and loue, that he may
thee, and euer seke thy hono

We beseeche thee to

That it may please thee to
uyng hym the victorie ouer a

We beseeche thee to

That it may please thee
stours and ministers of the
and vnderstandyng of thy
preachyng, and luyng, the
accordingly:

We beseeche thee to

That it may please thee to
sayle, and all the nobilitie,
derstandyng:

We beseeche thee to

That it may please thee to
tes, geuyng them grace to e
trueth:

We beseeche thee to

That it may please thee to

We beseeche thee to

That it may please thee to
and concoorde.

The Letany.

Deliver us.

and bloudye sweate, by thy crosse and
us death and buryall, by thy glorious
ncion, by the comyng of the holy gost:

Deliver us.

tribulation, in all tyme of our wealth, in
the daye of iudgemente:

Deliver us.

he thee to heare us (O Lorde God)
se thee to rule and governe thy holy
in the ryght waye:

he thee to heare us good lorde.

he thee to kepe Edward the. vi. thy ser-
d governour:

he thee to heare us good lorde.

he thee to rule his hearte in thy faythe,
that he maye alwayes have assiaunce in
thy honoure and glory:

he thee to heare us good lorde.

he thee to be his defendour, and keeper, ge-
y over all his enemyes:

he thee to heare us good lorde.

se thee to illuminate all Bishops, pa-
s of the Church, with true knowlege
g of thy woorde, and that both by theyr
yng, they may sette it forth and shewe it

he thee to heare us good lorde.

he thee to endue the Lordes of the coun-
obilitie, with grace, wysedome, and vn-

he thee to heare us good lorde.

he thee to blesse and kepe the magistrat-
grace to execute iustice, and to mayntayne

he thee to heare us good lorde.

se thee to blesse and kepe all thy people:

he thee to heare us good lorde.

se thee to geue to al nations vnitie, peace,

And suffrages.

We beseeche thee to heare vs good lord

That it may please thee to geue vs an h
dreade thee, & diligently to liue after thy co

We beseeche thee to heare vs good lord

That it may please thee to geue all thy
grace to heare mekely thy woorde, and
pure affection, and to bryng furth the fru

We beseeche thee to heare vs good lord

That it may please thee to bryng into t
all suche as haue erred and are deceyued:

We beseeche thee to heare vs good lord

That it may please thee to strengthen su
and to comforte and helpe the weake hea
bp them that fall, and finally to beate do
der our feete.

We beseeche thee to heare vs good lord

That it may please thee to succoure, help
all that be in daunger, necessitie and tribu

We beseeche thee to heare vs good lord

That it may please thee to preserue all
lande oz by water, all women labouryng
persons and young chyldren, and to shew
all prysoners and captiues:

We beseeche thee to heare vs good lord

That it may please thee to defende and p
therles chyldren and wyddowes, and al
and oppressed:

We beseeche thee to heare vs good lord

That it may please thee to haue mercy v

We beseeche thee to heare vs good lord

That it may please thee to forgeue our
tours and sclaunderers, and to turne the

We beseeche thee to heare vs good lord

That it may please thee to geue and pr
the kindely frutes of the earth, so as in d
enioye them:

We beseeche thee to heare vs good lord

That it may please thee to geue vs tr
forgeue vs all oure synnes, neglygences
and to endue vs with the grace of thy hol
our lyues accordyng to thy holy woorde:

We beseeche thee to heare vs good lord

Sonne of God: we beseeche thee to heare

good lord.

Give us an hearte to loue and
to keepe thy commaundementes;

good lord.

Let all thy people increase of
thy grace, and to receyue it with
the frutes of the spirite;

good lord.

Bring us into the waye of trueth
and keepe us there;

good lord.

Let then suche as doe stande,
be of good cheere, and to rayse
uppe downe Sathan vnto

good lord.

Give us thy grace, helpe, and counforte
in all tribulacion;

good lord.

Deliver us from all that trouble by
the death of childe, all sicke
and to shewe thy pietie vpon

good lord.

Let us be prouyde for the fa-
mish, and all that be desolate

good lord.

Shewe us thy mercie vpon all menne;

good lord.

Turne our enemyes, persecu-
tors into thy frendes;

good lord.

Let us be preserved to oure ble-
ssed rest in due tyme we maye

good lord.

Let us be true repentance, to
purge our consciences and ignorances,
by the gift of thy holy spirite, to amend
our liues;

good lord.

Let us heare thy voice

Donne

The Letany.

Sonne of God: we beseeche thee to heare vs.

O lambe of God that takest awaye the sinnes of the world:

Graunt vs thy peace.

O lambe of God that takest awaye the sinnes of the world:

Haue mercy vpon vs.

O Christe heare vs.

O Christe heare vs.

Lozde haue mercy vpon vs.

Lozde haue mercy vpon vs.

Christe haue mercy vpon vs.

Christe haue mercy vpon vs.

Lozde haue mercy vpon vs.

Lozde haue mercy vpon vs.

Our father whiche art in heauen. with the residue of the Pater noster.

And leade vs not into temptation.

But deliuer vs from euill. Amen.

The versicle.

O Lozde deale not with vs after our sinnes.

The aunswere.

Repayther rewarde vs after our iniquities.

Let vs praye.

O God mercyfull father, that despysest not the sighing of
a contrite hearte, nor the desyre of suche as be sorowe-
full, mercyfully assyst our prayers, that we make before thee
in all our troubles and aduersities, whensoever they op-
presse vs: And graciously heare vs, that those euylles,
whiche the craft and subtiltie of the deuill or man worketh
against vs, be brought to nought, and by the prouydence
of thy goodnesse, they maye bee disperfed, that we thy ser-
uauntes, beeyng hurte by no persecucions, maye euermore
geue thanks vnto thee, in thy holy Church, through Je-
su Christe our Lozde.

O Lozde, aryse, helpe vs, and deliuer vs for thy names sake.

O God we haue hearde with our eares, and oure fathers
haue declared vnto vs, the noble workes that thou diddest
in theyr dayes, and in the olde tyme before them.

O Lozde, aryse, helpe vs, and deliuer vs, for thy honour.

Glozy be to the father, & to the sonne: and to the holy gost,
As it was in the beginnyng, is now, and ever shal be:
worlde without ende. Amen.

From

From our enemyes defende vs, O Christe.

Graciously looke vpon our afflictions.

Pitifully beholde the sorowes of our heart.

Mercyfully forgieue the synnes of thy people.

Favourably with mercy heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both now and euer boughsafe to heare vs Christe.

Graciously heare vs, O Christe.

Graciously heare vs, O Lorde Christe.

The versicle.

O Lorde, let thy mercy be shewed vpon vs.

The answer.

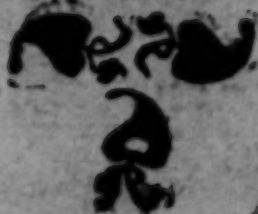
As we doe put our trust in thee.

Let vs praye.

We humbly beseeche thee, O father, mercifully to looke vpon our infirmities, and for the glorie of thy name sake, turne from vs all those euilles that we moste righteously haue deserued: and graunt that in all our troubles we maye put out whole truste and confydence in thy mercy, and euermore serue thee in purenesse of lyuing, to thy honour and glory: through our onely mediator and aduocate Iesus Christe our Lorde. Amen.

Almighty God whiche haste geuen vs grace at this tyme with one accorde to make our commune supplications vnto thee, and dooest promyse, that whan two or thre bee gathered in thy name thou wilt graunte theyr requestes: fulfyll nowe, O Lorde, the desyres and petitions of thy seruantes, as maye be moste expediente for them, grauntyng vs in this worlde knowledge of thy trueth, and in the worlde to come lyfe everlasting.

Amen.



OF THE ADMI

nistracion of publike Baptisme
to be vled in the
Church.



It appeareth by auncient writers, that the Sacra-
ment of Baptisme in the olde tyme was not commo-
ly ministred but at two times in the yere, at Easter
and Whitsontyde: at whiche tymes it was openly
ministred in the presence of all the congregacyon:
whiche custome (nowe beyng growen out of vse)
although it cannot for many considerations be wel
restored againe, yet it is thought good to folow the
same as here as conueniently may be: wherfore the people are to be ad-
monished, that it is mooste conueniente that Baptisme shoulde not be mi-
nistred but vpon Sondays and other holy dayes, when the mooste
number of people maye come together. As well for that the con-
gregacion there present may testifie the receiuing of them,
that bee newly Baptised, into the number of Christes
Church, as also because in the Baptisme of In-
fantes, euery manne presente may bee put in
remembraunce of his owne profes-
sion made to God in hys
Baptisme. For

whiche

cause also, it is expedient that Baptisme be mi-
nistred in the Englishe tongue. Neuer-
thelesse (yf necessite so require) chil-
dren oughte at all tymes to be
Baptised, eyther at the
Church, or els at
home.

R. f.

Boohen

PVBLIKE BAPTISME

When there are chyl dren to be Baptised vpon the Sunday, or
 holy daye, the parentes shall geue knowledge ouer nyght, or
 in the morning, afore the beginning of Matting, to the curate.
 And then the Godfathers, Godmothers, and people, with the
 chyl dren, must be redye at the churche doze, either immediately
 afore the laste Canticle at Matting, or els immediately afore
 the last Canticle at Euen song, as the curate by his discrecyon
 shall appoynte. And then standyng there, the priest shall aske
 whether the chyl dren be Baptised or no. If they answer: No,
 Then shall the priest saye thus.



Care beloued, forasmuche as all men be concep-
 ued and borne in synne, and that no man borne
 in synne, can enter into the kyngdome of God
 (excepte he bee regenerate, and borne a newe of
 water, and the holy goste:) I beseeche you to call
 vpon God the father, through our Lorde Jesus Christ, that
 of hys bounteous mercy, he wyll graunte to these chyl dren
 that thyng whiche by nature they can not haue: that is to
 say, they may be Baptised with the holy gost, and receyued
 into Christes holy churche, and be made linely members of
 the same.

Then the priest shall saye.

Let vs praye.



Almighty and everlasting God; which of
 thy iustice didst destroye by floudes of wa-
 ter the whole worlde for sinne, except. viii.
 persones, whome of thy mercy (the same
 tyme) thou dydste saue in the Arke: And
 when thou dydste drowne in the reade sea
 wycked Kyng pharao with all hys armie, yet (at the same
 tyme) thou didst leade thy people the chyl dre of Israel safe-
 ly through the myddes therof: whereby thou dydste fygure
 the washyng of thy holy baptism: & by the baptism of thy
 welbeloued sone Jesus Christ, thou didste sanctifie the flud
 Jordan, & al other waters to thys mysticall washyng away
 of synne: we beseeche thee (for thy infinite mercies) that thou
 wylte mercifully looke vpon these chyl dren, and sanctifye
 them

them with thy holy gost, that by this hollesome lauer of regeneration, whatsoeuer synne is in them, maye be washed cleane away, that they beyng deliuered from thy wrath, may be receyued into tharke of Christes Church, and so saued from perishing: and being seruente in spirite, stedfaste in fayth, ioyfull through hope, rooted in charite, maye euer serue thee: And finally attayne to everlasting lyfe, with all thy holy and chosen people. This graunte vs we beseeche thee for Iesus Christes sake our Lord. Amen.

Here shall the prieste aske what shalbe the name of the childe, and when the Godfathers & Godmothers haue told the name, the he shall make a crosse vpon the childes forehead and breste, saying.

CR. Receyue the signe of the holy Crosse, both in thy forehead, and in thy breste, in token that thou shalt not be ashamed to confesse thy faith in Christ crucified, and manfully to fyght vnder his banner agaynst sinne, the worlde, and the deuill, and to continue his faythful soldiour and seruaunt vnto thy lyes ende. Amen.

And thus he shall doe and saye to as many chyldren as bee present to be Baptised, one after another.

Let vs praye.

Almyghtie and immortall God, the ayde of al that nede, the helper of all that flee to thee for succour, the life of them that beleue, and the resurrection of the dead: we call vpon thee for these infantes, that they cummyng to thy holy Baptisme, may receiue remission of their synnes, by spirituall regeneration. Receyue them (O Lord) as thou haste promysed by thy welbeloued sonne, saying: Aske, and you shall haue: seke, and you shall finde: knocke and it shall be opened vnto you. So geue now vnto vs that aske: Lette vs that seke, fynde: open thy gate vnto vs that knocke: that these infantes maie enjoy the euerlastyng benediction of thy heavenly washing, and may come to the eternall kyngdome, whiche thou haste promysed, by Christ our Lord. Amen.

R. A.

Then

Publike Baptisme.

Then let the priest lokyng vpon the chyldren, saye.

I Commaunde thee, vncleane spirite, in the name of the father, of the sonne, and of the holy goste, that thou come oute, and departe from these infantes, whom our Lorde Jesus Christe hath boughte to call to his holye Baptisme, to be made membres of his bodye, and of his holye congregation. Therefore thou cursed spirit, reneimbre thy sentence, remembre thy iudgement, remembre the daie to be at hand, wherein thou shalt burne in fyre euerlasting, prepared for thee and thy Angels. And presume not hereafter to exercise anye tyrannye toward these infantes, whom Christe hath bought with his precious blood, and by this his holye Baptisme calleth to be of his flocke.

Then shall the prieste saye.

The Lorde be with you.

The people.

And with thy spirite.

The minister.

Heare now the gospel written by S. Marke.

Marke, x.



A certayne tyme they broughte chyldren to Christe that he shoulde touche them, and hys disciples rebuked those that broughte them. But when Jesus sawe it, he was displeased, and sayed vnto them: Suffre lytle chyldren to come vnto me, and forbyd them not: for to suche belongeth the kyngdome of God. Verely I saye vnto you: whosoever doeth not receyue the kyngdom of God, as a litle childe: he shall not entre therein. And when he had taken them vp in his armes: he put his handes vpon them, and blessed them.

After the gospel is read, the minister shall make this blyse exhortacion vpon the wordes of the gospel



Frendes, you heare in this gospel the wordes of our Sauour Christe, that he commaunded the chyldren to be broughte vnto him: howe he blamed those that woulde haue kept them from him: howe he exhorteth all men to folowe their innocencie. Ye perceyue howe by his outwarde gesture and dede, he declared hys good wyll toward them. For he embraced them in his armes, he laied his handes vpon the, and blessed the: doubt ye

ye not therfore, but earnestly beleue, that he wyll lyke wyse fauourably receiue these present infantes, that he wyll embrace them with the armes of his mercye, that he will geue vnto them the blessing of eternal lyfe: and make them partakers of hys euerylastyng kingdome. Wherefore we beeing thus perswaded of the good will of oure heauenlye father toward these infantes, declared by his sone Iesus Christe: And nothyng doubtyng but that he fauourably alloweth this charytable woork of ours, in brynging these chyldren to hys holy baptisme: let vs faythfullye and deuoutly geue thanks vnto hym: And say the prayer whiche the Lorde hymselfe taught. And in declaracion of our faith, let vs also recite the articles conseynd in our Crede.

Here the minister with the Godfathers, Godmothers, and people presente: shall saye.

Our father whiche art in heauen, halowed bee thy name. &c.

And then shall saye openly.

I beleue in God the father almighty. &c.

The priest shall adde also this prayer.



Almightie and euerylastyng God heauenly father, wee geue thee humble thanks, that thou haste vouchesaued to cal vs to knoweledge of thy grace & faith in thee: Increase and cofirme this faith in vs euermore: Geue thy holy spirite to these infantes, that they maye be borne agayne, and be made heyres of euerylastyng saluacion, through our Lorde Iesus Christe: who liueth and reigneth with thee and the holy spirite, nowe and for ever. Amen.

Then let the Priest take one of the chyldren by the ryght hande: thother being brought after hym. And cūing into the church towarde the fonte, saye.

The Lorde vouchesafe to receiue you into his holy house: holde, and to kepe and gouerne you alway in the same, that you maye haue euerylastyng lyfe. Amen.

Then standing at the fonte the priest shall speake to the Godfathers and Godmothers, on this wyse.



Veloued frendes, ye haue brought these chyldren here to bee Baptised, ye haue prayed that oure Lorde Iesus Christe woulde vouchesafe to receiue them

Publyke Baptisme.

them, to laye hys handes vpon them, to blesse them, to release them of theyr synnes, to geue them the kyngdome of heauen, and euerlastyng lyfe. Ye haue hearde also that our Lord Iesus Christ hath promised in his gospell, to graunte all these thinges that ye haue prayed for: which promise he for his parte, will most surely kepe and perfourme. wherefore after this promise made by Christ, these infantes must also faithfully for theyr parte promise by you, that be theyr sureties, that they wil forsake the deuill and al his workes, and constantly beleue Gods holy worde, and obediently kepe his commaundementes.

Then shall the priest demaunde of the chylde (whiche shall be first Baptised) these questyons folowynge: first naming the chylde, and sayng.

R. Dost thou forsake the deuill and all hys workes?
Answer.

I forsake them.

Minister.

Dost thou forsake the vayne pompe and glory of the worlde, with all the couetous desyres of the same?

Answer.

I forsake them.

Minister.

Dost thou forsake the carnall desyres of the flesh, so that thou wylt not folowe nor be led by them?

Answer.

I forsake them.

Minister.

Dost thou beleue in God the father almyghty, maker of heauen and yearth?

Answer.

I beleue.

Minister.

Dost thou beleue in Iesus Christe hys onely begotten sonne our lord, and that he was conceived by the holy gost, borne of the virgin Marie, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went down into hel, and also did rise agayne the thirde day, that he ascended into heauen, & sitteth on the right hande of God the father almyghtie: And from thence shall come agayne at the

the ende of the worlde, to iudge the quicke and the dead:
Doeſt thou beleue thys:

Answer.

I beleue.

Minister.

Doeſte thou beleue in the holy Goſte, the holy Catho-
lyke Church, the Communion of Saintes, Remiſſion of
Sinnes, Reſurreccyon of the fleſhe, and euerlaſting lyfe af-
ter death:

Answer.

I beleue.

Minister.

What doeſt thou deſyre:

Answer.

Baptiſme.

Minister.

Wilt thou be baptiſed:

Answer.

I will.

Then the prieſt ſhall take the childe in his handes, and aſke
the name: And namyng the chylde, ſhall dyppe it in the water
thriſe. fyrſt dipping the right ſyde: Seconde the left ſyde: The
thirde time dipping the face toward the font: So it be diſcrete-
ly and warely done, ſaying.

E. P. I Baptize thee in the name of the father, and of
the ſonne, and of the holy goſt. Amen.

And if the childe be weake it ſhall ſuffice to powre water bp-
on it, ſaying the foresaide wordes. **A. P.** I Baptize thee. &c. Then
the Godfathers and Godmothers ſhal take & lay theyr handes
vpon the chylde, and the miniſter ſhal put vpon him his white
veſture, commonly called the Chryſome: And ſaye.

TAke thys whyte veſture for a token of the innocencie,
whiche by Gods grace in this holy ſacramente of Bap-
tiſme, is geuen vnto thee: and for a ſygne wherby thou arte
admoniſhed, ſo long as thou liueſt, to geue thy ſelfe to inno-
cencie of living, that after thys tranſitoꝝe lyfe, thou mayſt
be partaker of the life euerlaſting. Amen.

Then the prieſt ſhall annoynt the infante vpon the head, ſaying.

A Almighty God the father of our Lorde Jeſus Chriſte,
who haſte regenerate thee by water and the holpe
goſt, and haſt geuen vnto thee remiſſion of all thy ſinnes:
he vouchſaue to annoynte thee with the vncion of hys

B. liti.

holy

Publyke Baptisme.

holý spirite, and bring thee to the inheritance of everlastyng lyfe. Amen.

When there are many to be Baptised, this orde of demanding, Baptisynge, puttyng on the Crisme, and enoyntynge, shall be used severallye with every chyld. Those that be first Baptised departyng from the fonte, and remaynyng in some convenient place withyn the Church, untill all bee Baptised. At the laste ende, the Priest calling the Godfathers and Godmothers together: shall say this short exhortacion folowynge.



As much as these children have promised by you, to forsake the devill and all his workes, to beleue in God and to serue hym: you must remembre that it is youre partes and duetie, to see that these infantes bee taughte, so soone as they shall be able to learne, what a solemne bowe, promyse and professyon, they have made by you. And that they maye knowe these thynges the better: ye shall call vpon them to heare sermons, and chiefelye you shall prouyde that they maye learne the Crede, the Lordes prayer, and the ten commaundementes in thenglyshe tong: and all other thynges, whiche a Christian manne ought to knowe and beleue, to hys soules healthe. And that these chyldren maye bee vertuously broughte vp to leade a godlye and Christian lyfe: remembryng alwayes that Baptisme doeth represent vnto vs our profession, whiche is, to folowe the example of oure Sauour Christe, and to be made like vnto hym, that as he dyed and rose agayne for vs, so should we (whiche are Baptised) dye from synne, and ryse agayne vnto righteousnesse, continually mortifyng all oure euyl and corrupte affections, and dayly procedyng in all vertue and godlynesse of lyuynge.

The minister shall commaunde that the Crisomes bee broughte to the church, and deliuered to the Priestes after the accustomed manner, at the Purificacyon of the mother of euery chyld. And that the chyldren be brought to the Bysshop to bee confirmed of hym, so soone as they can saye in theyr bulgare tongue the articles of the faythe, the Lordes prayer, and the ten commaundementes, and be further instructed in the Catechisme, sette forth for that purpose accordyngly as it is there expressed.

And so lette the congregacyon departe in the name of the Lorde. Note, that if the number of children to bee Baptised, and multytude of people presente bee so great that they cannot conveniently stand at the church doore: then let them stande withyn the church in some convenient place, nigh vnto the Church doore: And there all thynges be sayde and done, appoynted to bee sayde and done at the church doore.

Of them that be Baptised in private houses in tyme of necessitie.

The pastours and curates shall oft admonyſhe the people, that they differre not the baptisme of infantes any longer then the Sondaye, or other holy daye nexte after the childe bee bozne, onlesse vpon a great and resonable cause declared to the curate, and by hym approued.

And also they shall warne them that without great cause and necessitie, they Baptise not children at home in theyr houses. And when great neede shal compell them so to doe, that then they minister it on this fashion.

First let the that be present call vpon god for his grace, and saye the Lordes prayer, if the tyme will suffer. And then one of them shal name the child. and dyppe hym in the water, or poyse water vpon hym, saying these wordes.

C. P. I Baptise thee in the name of the father, and of the sonne, and of the holy gost. Amen.

And lette them not doubt, but that the chylde so Baptised, is lawfully and sufficiently Baptised, and oughte not to be Baptised agayne, in the Church. But yet neuerthelesse, yf the chylde whiche is after this sorte Baptised dooe afterwarde lyue, it is expediente that he bee broughte into the Church, to the entente the Prieste maye examyne and trye, whether the chylde bee lawfully Baptised or no. And yf those that bring any childe to the Church doe aunswere that he is already Baptised: Then shall the Prieste examyne them further.

Why whome the childe was Baptised?
Who was present when the chylde was Baptised?
Whether they called vpon God for grace and succour in that necessitie?
With what thyng, or what matter, they did Baptise the chylde?
With what wordes the chylde was Baptised?
Whether they thinke the childe to bee lawfully and perfectly Baptised?

And yf the minister shall proue by the aunswers of suche as brought the childe, that all thinges were done, as they ought to be: Then shall not he christen the childe agayne, but shall receyue him, as one of the flocke of the true christian people, saying thus.

Private Baptisme.

Certifye you, that in this case ye haue done wel, and accordyng vnto due ordre, concernyng the Baptisynge of thys childe, whiche being borne in original sinne, and in the wrath of God, is now by the lauer of regeneracion in Baptysme, made the childe of God, and heyre of everlasting lyfe: for our Lorde Jesus Christ doeth not denye his grace and mercye vnto suche infantes, but most louingly doeth cal them vnto him. As the holy gospell doeth witnes to our counforte, on thys wise.

Markes

At a certayne tyme they broughte chyldren vnto Christe that he should touche them: and his disciples rebuked those that brought them. But when Jesus sawe it, he was dyspleased, and sayd vnto them: Suffer lytle chyldren to come vnto me, and forbydde them not, for to suche belongeth the kyngdome of God. Verely I saie vnto you: whosoener doeth not receiue the kyngdome of God as a litle childe, he shal not enter therein. And when he had take them vp in his armes, he put his handes vpon them, and blessed them.

After the Gospell is read: the minister shall make this exhortacion vpon the wordes of the Gospell.

Rendes, ye heare in this Gospell the wordes of oure Saviour Christ, that he commaunded the chyldren to be brought vnto hym, howe he blamed those that woulde haue kepte them from hym, howe he exhorted all menne to folowe theyr innocencye: ye perceiue howe by his outward gesture and dede, he declared his good will towarde them, for he embraced them in hys armes, he layed his handes vpon them and blessed them. Doubte you not therfore, but earnestly beleue, that he hath lyke wyse favourably receyued this presente infante, that he hath embraced hym with the armes of his mercye, that he hath geuen vnto hym the blessing of eternall lyfe, and made hym partaker of his everlasting kyngdome. wherfore we being thus perswaded of the good wyll of oure heavenly father, declared by his sonne Jesus Christe towarde this infant: Let vs faythfully and deuoutly geue thanks vnto hym, and saye the prayer which the Lorde himselte taught: and
in

in declaration of our fayth, lette vs also recyte the articles
conteyned in our Crede.

Here the minister with the Godfathers and Godmo-
thers shall saye.

Oure father which art in heauen, halowed be thy name:
thy kynngdome come. &c.

Then shall they saye the Crede: and then the priest shall
demaunde the name of the childe, whiche beeing by the
Godfathers & Godmothers pronounced, the minister
shall saye.

C. Doeste thou forsake the deuyl and all hys woorkes?

Answere.

I forsake them.

Minister.

Doeste thou forsake the vayne pompe and glory of the
worlde, with all the couetous desyres of the same?

Answere.

I forsake them.

Minister.

Doeste thou forsake the carnall desyres of the flesh, so
that thou wylte not folowe and be led by them?

Answere.

I forsake them.

Minister.

Doeste thou beleue in God the father almightie, maker
of heauen and yearth?

Answere.

I beleue.

Minister.

Doest thou beleue in Iesus Chryste hys onely begotten
sonne our Lorde, and that he was conceyued by the holye
Ghosse, borne of the virgin Marye, that he suffered vnder
Poncius Pilate, was crucified, dead, and buried, that he
wente doune into hell, and also dyd ryse agayne the thirde
daye, that he ascended into heauen, and sitteth on the right
hande of God the father almightie: And from thence shall
come agayne at the ende of the worlde to iudge the quicke
and the dead: Dooeste thou beleue thus?

Answere.

I beleue.

Minister.

Doeste

Private Baptisme.

Doest thou beleue in the holy Goste, the holy Catholike Church, the Cōmunion of Saintes, Remission of sinnes, Resurreccion of the flesh, and euerlasting lyfe after death:

Answer.

I beleue.

Then the minister shall put the white vesture commonly called the Crisome, vpon the chylde, saying.

TAke thys whyte vesture for a token of the innocencie, whiche by goddes grace in the holy sacramente of Baptisme is geuen vnto thee, and for a sygne wherby thou arte admonyshe, so long as thou shalt lyue, to geue thy selfe to innocency of living, that after this transitory lyfe, thou mayest be partaker of the lyfe euerlastyng. Amen.

¶ Let vs praye.

Almightye and euerlastyng God, heavenly father, wee geue thee humble thanks, that thou hast vouchesaue to call vs to the knowledge of thy grace, and fayth in thee: Increase and confirme this fayth in vs evermore: Geue thy holy spirite to thys infante, that he being borne againe, and being made heire of euerlasting saluacion through oure Lorde Jesus Christe, maye continue thy seruaunte, and attaine thy promises, through the same oure Lorde Jesus Christe thy sonne: who liueth and reyneth with thee in unitie of the same holy spirite euerlastingly. Amen.

Then shall the minister make thys exhortacion, to the Godfathers and Godmothers.

FORasmuche as thys chylde hath promysed by you to forsake the deuill and all hys workes, to beleue in God, and to serue him, you must remember that it is your partes and duetie to see that this infante be taught, so sone as he shalbe able to learne, what a solempne vowe, promyse, and profession he hath made by you: and that he maye knowe these thinges the better, ye shal cal vpon hym to heare sermons: And chiefly ye shal prouide that he may learne the Crede, the Lordes prayer, and the ten commaundementes in the Englishe tongue, and al other thynges which a christian man ought to know and beleue to his soules health, and

and that this child may be vertuously brought vp to leade a godly and a christian lyfe. Remembryng alway that baptisme doeth represent vnto vs oure profession, whiche is to folowe the example of our sauour Christ, and to be made lyke vnto hym: that as he dyed and rose agayne for vs, so shoulde we, whiche are baptised, dye from sinne, and rylse agayne vnto righteousnes, continually mortyfying all our euill and corrupt affeccions, and dayly procedyng in al vertue and godlines of lyuing.

¶ As in publike Baptisme.

But if they which bring the Infantes to the churche, doe make an vncertaine aunswere to the priestes questions, and saye that they cannot tell what they thought, dyd or sayed, in that great feare and trouble of mynde, (as oftentymes it chaunseth) Then let the priest Baptise hym in the forme aboue wrytten, concerning publike Baptisme, sayyng that at the dypppyng of the chyld in the fonte, he shall vse this forme of wooordes.

Yf thou be not Baptized already. **A.** I Baptize thee in the name of the father, and of the sonne, and of the holy gost. Amen.

The water in the fonte shalbe chaunged euery moneth once at the least, and afore any childe be Baptised in the water so chaunged, the priest shall saye at the fonte these prayers folowynge.



Godde mercifull God, our sauour Jesu Christe, who haste ordayned the element of water for the regeneration of thy faythfull people, vpon whome beeyng baptised in the riuer of Jordan, the holy goste came downe in the likenes of a doone: Sende downe, we beseeche thee, the same thy holy spirite to assiste vs, and to bee present at this our inuocation of thy holy name: Sanctifye **X** this fountayne of baptisme, thou that arte the sanctifyer of all thinges, that by the power of thy worde, al those that shall be baptised therein, maye bee spiritually regenerated, and made the children of everlasting adoption. Amen.

O mercifull God, graunt that the olde Adam, in them that shalbe baptised in this fountayne, maye so be buryed, that the newe man may be rayled vp agayne. Amen.

Graunte that all carnall affeccions maye dye in them: and that all thynges belongyng to the spirite, maye lyue and growe in them. Amen.

Graunte

Primate Baptisme.

Graunte to all them whiche at this fountayne forsake the deuill and all his workes: that they maye haue power and strength to haue victorie and to triumph against him, the worlde, and the flesh. Amen.

Whosoener shall confesse thee, O Lord: recognise him also in thy kyngdome. Amen.

Graunt that all sinne and vice here may be so extynct: that they neuer haue power to raygne in thy seruantes. Amen.

Graunte that whosoener here shall begynne to bee of thy flocke: maye euermore continue in the same. Amen.

Graunt that all they which for thy sake in this lyfe doe deny and forsake them selues: may wyne and purchase thee (O Lord) whiche art euerlasting treasure. Amen.

Graunt that whosoener is here dedicated to thee by our office and ministerie: maye also bee endewed with heauenly vertues, and euerlastyngly rewarded through thy mercye, O blessed Lord God, who doest liue and gouerne al thinges worlde without ende. Amen.

The Lorde be with you.

Answer.

And with thy spirite.

Almightie euerliuing God, whose moste derely beloued sonne Iesus Christe, for the forgeuenes of our sinnes, did shed out of his moste precious side both water and bloud, and gaue comaundement to his disciples that they should goe teache all nacions, and Baptise them in the name of the father, the sonne, and the holy goste: Re-garde we beseeche thee, the supplications of thy congregation, and graunte that all thy seruantes whiche shall bee Baptized in this water, prepared for the ministracion of thy holy sacramente, maye receyue the fulnesse of thy grace, and euere remaine in the number of thy faythfull, and elect children, through Iesus Christe our Lorde.

Confirmation

CONFIRMACION

wherin is conteyned a Catechisme for children.

Thence that confirmation may be ministred to the moze edifying of suche as shall receyue it (according to Sainct Paules doctrine, who teacheth that all thynges shoulde bee done in the church to the edificacion of the same) it is thought good that none hereafter shall be confirmed, but suche as can saye in theyr mother tong, the articles of the faith, the lordes prayer, & the ten commaundementes: And can also aunswere to suche questions of this short Catechisme, as the Bishopp (or suche as he shall appoynte) shall by hys dyscretion appose them in. And this orde is most conuenient to bee obserued for diuerse considerations.

First, because that when children come to the yeares of discrecion and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they maye then themselves with theyr owne mouthe and with theyr owne consent, openly befoze the church, ratlye and confesse the same, and also promyse that by the grace of God they will euer moze endeuour themselves faithfully to obserue and kepe such thynges, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as confirmation is ministred to them that be Baptised, that by imposition of handes, and prayer, they may receyue strength and defence agaynst al temptacions to synne, and the assautes of the wo:ld, and the deuill: it is most mete to be ministred, when children come to that age, that partly by the frailtie of their owne flesh, partly by the assautes of the wo:ld and the deuill, they begyn to be in daunger to fall into synne.

Thirdely, for that it is agreable with the vsage of the church in tymes past, wherby it was ordayned that confirmation shoulde be ministred to them that were of perfecte age, that they beeynge instructed in Chyistes religion, shoulde openly professe theyr owne faith, and promise to be obedient vnto the will of God.

And that no manne shall thynke that any detrymente shall come to children by differring of theyr confirmation: he shall knowe for trueth, that it is certayne by goddes wo:rd, that children beeyng Baptised (yf they departe out of thys life in theyr infancye) are vndoubtedly saued.

¶ Catechisme

A C A T H E C H I S M E

that is to say, an instruction to be learned of every chylde, before he be brought to be confirmed of the Bishop.

Question.

What is your name?

Answer.

A. D. B.

Question.

Who gaue you thys name?

Answer.

My Godfathers and Godmothers in my baptisme; wherein I was made a membre of Christ, the childe of God, and an inheritor of the kyngdome of heauen.

Question.

What dyd youre Godfathers & Godmothers then for you?

Answer.

They dyd promyse and bove thre thynges in my name. First, that I shoulde forsake the deuill and all hys woorkes and pompes, the vanities of the wycked worlde, and al the sinneful lustes of the fleshe. Secondly, that I should beleue all the articles of the Christian fayth. And thirde, that I should kepe Gods holy wyll and commaundementes, and walke in the same all the dayes of my lyfe.

Question.

Dost thou not thinke that thou art bounde to beleue, and to doe as they haue promysed for thee?

Answer.

Yes verely. And by Gods helpe so I wil. And I heartely thanke our heauenly father, that he hath called me to thys state of saluacion, through Iesus Christe our sauour. And I praye God to geue me hys grace, that I may continue in the same vnto my lyues ende.

Question.

Question.

Rehearse the articles of thy beleefe.

Answer.

I beleue in God the father almighty, maker of heauen and earth. And in Iesus Christe his onely sonne oure Lorde. Whiche was conceived by the holy gost, borne of the virgin Mary. Suffered vnder Ponce Pilate, was crucified, dead and buried, he descended into hell. The thirde daye he rose againe from the dead. He ascended into heauen, and sitteth on the right hand of God the father almightie. From thence shall he come to iudge the quicke and the dead. I beleue in the holy gost. The holy catholike church. The communion of saintes. The forgiuenes of sinnes. The resurrection of the body. And the lyfe everlastyng. Amen.

Question.

What dooeste thou chiefly learne in these articles of thy beleefe?

Answer.

Firste, I learne to beleue in God the father, who hath made me and all the worlde.

Secondely, in God the sonne, who hath redeemed me and all mankynde.

Thirde, in God the holy gost, who sanctifieth me, and all the electe people of God.

Question.

You sayd that your Godfathers and Godmothers dyd promise for you that ye should kepe Gods commaundementes. Tell me howe many there be.

Answer.

Tenne.

Question.

Whiche be they.

Answer.

S. I.

Thou

Confirmacion.

Thou shalt haue none other Gods but me.

ii. Thou shalt not make to thy selfe any grauen image, nor the likenes of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth: thou shalt not bowe downe to them nor worship them.

iii. Thou shalt not take the name of the Lorde thy God in vayne.

iiii. Remember that thou kepe holy the Sabbath daye.

v. Honor thy father and thy mother.

vi. Thou shalt do no murdre.

vii. Thou shalt not commit adultrye.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnes against thy neyghbour.

x. Thou shalt not couet thy neighbours wyfe, nor his seruaunt, nor his maid, nor his Oxe, nor his Ass, nor any thing that is his.

Question.

What doest thou chiefly learne by these commaundementes?

Answer.

I learne two thynges. My duetie towarde God, and my duetie towarde my neighbour.

Question.

What is thy duetie towarde God?

Answer.

My duetie towarde God is, to beleue in him. To feare him. And to loue hym with all my heart, with al my mynde, with all my soule, and with al my strength. To worship him. To geue him thanks. To put my whole truste in him. To call vpon him. To honor his holy name and his woorde, and to serue hym truly all the dayes of my lyfe.

Question.

What is thy duetie towarde thy neighbour?

Answer.

My duetie towarde my neighbour is, to loue hym as my selfe.

Confirmation.

Jo. cxxxiii.

selſe. And to doe to all men as I woulde they ſhould doe to me. To loue, honour, and ſuccoure my father and mother. To honour and obey the kyng and his miniſters. To ſubmitte my ſelſe to all my gouernours, teachers, ſpiritual paſtours, and maiſters. To orde my ſelſe lowely and reuerently to all my betters. To hurte no bodye by woorde nor dede. To bee true and iuſt in all my dealing. To beare noe malice nor hatred in my heart. To kepe my handes from picking and ſtealing, and my tongue from euill ſpeaking, lying and flaundering. To kepe my bodye in temperaunce, ſobrenes, and chaſtitie. Not to couet nor deſyre other mens goodes. But learne and labour truly to gette my owne living, and to doe my duetie in that ſtate of lyfe: vnto which it ſhall pleaſe God to call me.

Queſtion.

My good ſonne, knowe this that thou art not hable to doe theſe thynges of thy ſelſe, nor to walke in the commaundementes of God and to ſerue hym, without his ſpeciall grace, whiche thou muſte learne at all tymes to call for by diligent prayer. Let me heare thetfore yf thou canſt ſaye the Lordes prayer.

Aunſwere.



Oure father whiche art in heauen, halowed bee thy name. Thy kingdome come. Thy wyll be done in earth as it is in heauen. Gene vs this day our dayly breade. And forgeue vs our trespalles, as we forgeue them that trespalle againſt vs. And leade vs not into temptacion, but delyuer vs from euill. Amen.

Queſtion.

What deſireſt thou of God in this prayer?

Aunſwere.

I deſyre my lord God our heauenly father, who is the geuer of all goodneſſe, to ſende his grace vnto me, & to all people: that we may worſhip hym, ſerue hym, and obey hym, as we ought to doe. And I praye vnto God, that he will ſende vs, al thinges that be needfull both for oure ſoules and bodyes:

S. n.

And

Confirmation.

And that he will be mercifull vnto vs, and forgiue vs oure
sinnes: And that it will please him to saue and defende vs
in all daungers gostly and bodily: And that he will kepe vs
from all sinne and wickednes, and from our gostly enemye,
and from everlastyng death. And this I trust he will doe of
his mercy and goodnesse, through our Lorde Iesu Christe.
And therfore I saye. Amen. So be it.

¶ So soone as the children can saye in theyr mother tongue the arti-
cles of the fayth, the Lordes prayer, the ten commaundementes, and
also can aunswere to suche questions of this shorte Catechisme as
the Bishop (or suche as he shall appoynt) shall by his discretion ap-
pose them in: then shall they bee brought to the Bishop by one that
shall be his Godfather or Godmother, that euery childe may haue a
witness of his confirmation.

¶ And the Bishop shall confirme
them on this wyse.

Confirmation.

Our helpe is in the name of the Lorde.

Aunswere.

whiche hath made both heauen and earth.

Minister.

Blessed is the name of the Lorde.

Aunswere.

Henceforth worlde without ende.

Minister.

The Lorde be with you.

Aunswere.

And with thy spirite.

Let vs praye.

A Almighty and everlyuing God, who haste vouchsafed
to regenerate these thy seruantes of water & the holy
gost: And haste geue vnto the forgiuenes of al their sinnes:
Sende

Sende downe from heauen we beseeche thee (O Lord) vpon them thy holy goste the comforter, with the manyfolde giftes of grace, the spirite of wise dome and vnderstanding: The spirite of counsell and gostly strength: The spirite of knowledge and true godlynesse, and fulfyll them (O Lord) with the spirite of thy holy feare.

Answer.

Amen.

Minister.

Signe them (O Lorde) and marke them to bee thyne for ever, by the vertue of thy holy crosse, and passion. Confirme and strength them with the inward vncio of thy holy gost, mercifully vnto euerlastyng lyfe. Amen.

Then the Bishop shall crosse them in the forehead and lay his hande vpon theyr head, saying.

I. I signe thee with the signe of the crosse, and laye my hande vpon thee. In the name of the father, and of the sonne, and of the holy gost. Amen.

And thus shall he doe to euery childe one after another. And whan he hath layed his hande vpon euery childe, then shall he saye.

The peace of the Lorde abyde with you.

Answer.

And with thy spirite.

¶ Let vs praye.

A Almighty euerlyuing God, whiche makest vs bothe to will and to doe those thinges that bee good and acceptable vnto thy maiestie: we make our humble supplications vnto thee for these children, vpon whome (after the example of thy holy Apostles) we haue layed our handes, to certifie them (by this signe) of thy fauoure and gracious goodnesse towarde them: lette thy fatherly hande (we beseeche thee) euer be ouer them, lette thy holy spirite euer be with them, and so leade them in the knowledge and obedience of thy worde, that in the end they may obtaine the life euerlasting: through our Lord Iesus Christe, who with thee, & the holy gost liueth & reigneth one God world without ende. Amen.

¶ All. Then

Confirmacion.

**Then shall the Bishop blisse the
childzen, thus saying.**

**The blessing of God almightie, the father, the sonne, and
the holy gost, be vpon you, and remayne with you for ever.
Amen.**

**The curate of euery parische once in sixe wekes at the least, vpon war-
ning by hym geuen, shall vpon some Sondaye or holy daye, halfe an
houre before euen song, openly in the churche instructe and examine
so many childzen of his parische sent vnto him, as the tyme will serue,
and as he shall thinke conuenient, in some parte of this Catechisme.
And all fathers, mothers, maisters and dames, shall cause theyr chil-
dzen, seruauntes, and pzentises (which are not yet confirmed) to come
to the churche at the daye appoynted, and obediently heare and be or-
dered by the curate, vntyll suche tyme as they haue learned all that is
here appoynted for them to learne.**

**¶ And whansoeuer the Bishop shall geue knowledge for childzen
to be brought afore him to any conuenient place, for theyr confirma-
cion: Then shall the curate of euery parische eyther byping or sende in
wrytyng, the names of all those childzen of his parische, which can say
tharticles of theyr fayth, the Lordes prayer, and the ten commaunde-
mentes. And also howe many of them canne aunswere to thother que-
stions conteyned in this Catechisme.**

**¶ And there shall none be admitted to the holy Communion: vntyll
suche tyme as he be confirmed.**

THE FORME OF

Solemnization of Matrimonie.

First the bannes must be asked thre seuerall Sondays of holy Daves, in the seruice tyme, the people being present, after the accustomed maner.

And yf the persons that would be maryed dwel in diuers parishes, the bannes must be asked in both parishes, and the curate of the one parish shall not solemnise matrimonye betwixt them, without a certyficate of the bannes beyng thysse asked, from the curate of the other parish.

At the dave appoynted for solemnization of matrimonye, the persons to be maryed shall come into the body of the churche, with theyr frendes and neighbours. And there the priest shall thus saye.



Dearely beloued frendes, we are gathered together here in the sight of God, and in the face of his congregation, to ioine together this man, and this woman, in holy matrimonie: whiche is an honorable estate instituted of God in paradise, in the tyme of mannes innocencie, signifying vnto vs the mysticall vnion that is betwixt Christe and his churche: whiche holy estate, Christe adorned and beautified with his presence, and fyrst miracle that he wrought, in Cana of Galile, and is commended of Saincte Paule to bee honorable among all men, and therfore is not to bee enterprysed, nor taken in hande vnadvisedlye, lightly, or wantonly, to satisfie mennes carnal lustes & appetites, lyke brute beastes that haue no vnderstandyng: but reuerently, discretely, aduisedly, soberly, and in the feare of God: Duely considering the causes for the whiche matrimonie was ordayned. One cause was the procreation of children, to bee brought vp in the feare and nurture of the Lorde, and prayse of God.

Secondly it was ordayned for a remedie against sinne, and to auoyde fornicacion, that suche persons as bee maryed, might lyue chastly in matrimonie, and kepe themselves vndefiled members of Christes bodye. Thirde for the mutuall societie, helpe and comforte, that the one ought to haue of the other, bothe in prosperitie and aduersitie. Into the whiche holy estate these two persons present, come nowe to

S. iiii.

be ioyned

Of Matrimonie.

be ioyned. Therfore yf any manne can shewe any iust cause why they maye not lawfully be ioyned so together: Lette him nowe speake, or els hereafter for ever holde his peace.

And also speakyng to the persons that shalbe married, he shall saye.

I require and charge you (as you will aunswere at the dreadfull daye of iudgemente, when the secretes of all heartes shall be disclosed) that yf eyther of you doe knowe any impedimente, why ye may not be lawfully ioyned together in matrymonie, that ye confesse it. For be ye well assured, that so many as be coupled together otherwayes then Gods worde doth allowe: are not ioyned of God, neyther is theyr matrymonye lawfull.

At whiche daye of marriage, if any man doe allege any impedimente why they maye not be coupled together in matrimonie: And wyll be bound, & sureties with hym, to the parties, or els put in a caution to the full value of suche charges as the persons to be married doe sustayne, to proue his allegacion: then the Solemnization must be differred, vnto suche tyme as the trueth be tryed. Yf no impediment be alleged, then shall the curate saye vnto the man.

A. wilt thou haue this woman to thy wedded wyfe, to lyue together after Gods ordeynance in the holy estate of matrymonie: wilt thou loue her, comforte her, honoꝝ and kepe her, in sickenesse and in health: And forsakyng all other kepe thee onely to her, so long as you both shall lyue.

The man shall aunswere.

I wyll.

Then shall the priest saye to the woman.

A. wilt thou haue this man to thy wedded housebande, to lyue together after Gods ordeynance, in the holy estate of matrymonie: wilt thou obey him, and serue him, loue, honoꝝ & kepe him, in sickenes & in health: And forsaking all other kepe thee onely to him, so long as you both shall lyue.

The woman shall aunswere.

I wyll.

Then shall the minister saye.

who

Who giveth this woman to be maryed to this man:

And the minister receyving the woman at her father or frendes handes:shal cause the man to take the woman by the right hande, and so either to geue theyr trouth to other: The man first saying.

I. A. take thee. A. to my wedded wyfe, to have and to holde from this daye forwarde, for better, for worse, for rycher, for poozer, in sickenesse, and in health, to love & to cherishe, till death vs departe: according to Gods holy ordeynance: And therto I plight thee my trouth.

Then shall they looce theyr handes, and the woman takyng agayne the man by the ryght hande shall say.

I. A. take thee. A. to my wedded husbande, to have and to holde from this daye forwarde, for better, for worse, for rycher for poozer, in sickenesse, and in health, to love, cheryshe, and to obey, till death vs departe: accordyng to Gods holy ordeynance: And therto I geue thee my trouth.

Then shall they agayne looce theyr handes, and the man shal geue vnto the woman a ring, and other tokens of spousage, as gold or siluer, laying the same vpon the booke: And the priest takyng the ring shall deliuer it vnto the man: to put it vpon the fowerth finger of the womans lefte hande. And the manne taughte by the priest, shall saye.

With this ring I thee wed: This golde and siluer I thee geue: with my body I thee worship: and with al my worldly goodes I thee endowe. In the name of the father, and of the sonne, and of the holy gost. Amen.

Then the man leauing the ring vpon the fowerth fynger of the womans lefte hande, the minister shall saye.

Let vs praye.

O Eternal God, creator & preseruer of al mankinde, geuer of al spiritual grace, the author of euerlasting life: sende thy blessing vpon these thy seruautes, this man and this woman, whome we blesse in thy name, that as Isaac and Rebecca (after bracerlettes & Jewels of gold geuen of thone to thother for tokens of theyr matrymonie) lyued faithfully together:

Of Matrimonie.

together: So these persons maye surely performe and kepe the bowe and couenant betwixt them made, wherof this ring geuen, and receiued, is a token and pledge. And maye euer remayne in perfite loue and peace together: And lyue accordyng to thy lawes: through Iesus Christe oure Lorde. Amen.

Then shall the priest ioyne theyr ryght handes together, and saye.

Those whome God hath ioyned together: let no man put a sunder.

Then shall the minister speake vnto the people.

As muche as. M. and. M. haue consented together in holy wedlocke, and haue witnessed thesame here before God and this company: And therto haue geuen and pledged their trouth either to other, and haue declared thesame by geuing and receiuing golde and siluer, and by ioyning of handes: I pronounce that they be man and wyfe together: In the name of the father, of the sonne, and of the holy gost. Amen.

And the minister shall adde this blessing.

God the father blesse you. ✠. God the sone kepe you: god the holy gost lighten your vnderstanding: The Lorde mercifully with his fauor loke vpon you, and so fyll you with all spirituall benediction, and grace, that you may haue remission of your sinnes in this lyfe, and in the world to come lyfe euerlasting. Amen.

Then shall they goe into the quier, and the ministers or clarkes shall saye or sing, this psalme folowynge.

Beati omnes
psal. cxxviii.



Blessed are all they that feare the Lorde, and walke in his wayes.

For thou shalt eat the labour of thy handes:
O well is thee, and happy shalt thou be.

Thy wyfe shall be as the fruitfull vyne: vpon the walles of thy house.

Thy childre like the olife braunches, round about thy table:
Loe, thus shall the man be blessed, that feareth the Lorde.
The Lorde from out of Sion, shall so blesse thee: that thou
shalt

Thalt see Iherusalem in prosperitie, all thy lyfe long.
Yea that thou shalt see thy childers children: and peace vpon
Israel.

Glozy be to the father. &c.

As it was in the beginning, &c.

Or els this psalme folowynge.

God be mercifull vnto vs, and blesse vs, and shewe
vs the light of his countenaunce: and be mercifull
vnto vs. Deus in
testur nostri
psal. lxxviii.

That thy waye may be knowen vpon earth: thy
sauiing health among all nacions.

Lette the people prayse thee (O God:) yea lette all people
prayse thee.

O lette the nacions reioyce and bee glad, for thou shalt
iudge the folke righteously: and gouerne the nacions vpon
earth.

Lette the people praise thee (O God:) lette all people praise
thee.

Then shall the earth bryng forth her increase: and God,
euen our owne God, shall geue vs his blessing.

God shall blesse vs, and all the endes of the worlde shall
feare hym.

Glozy be to the father. &c.

As it was in the beginning. &c.

The psalme ended, and the man and woman knelyng afore the alti-
tar: the priest standynge at the aulter, and turnynge his face towards
them, shall saye.

Lord haue mercy vpon vs.

Answer.

Christe haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptacion.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord

Of Matrimonie.

O Lorde saue thy seruaunt, and thy handmayde.

Answer.

whiche put theyr trust in thee.

Minister.

O Lorde sende them helpe from thy holy place.

Answer.

And evermore defende them:

Minister.

Be vnto them a tower of strength.

Answer.

From the face of theyr enemye.

Minister.

O Lorde heare my prayer.

Answer.

And lette my crye come vnto thee.

Minister.

Let vs praye.



God of Abraham, God of Isaac, God of Jacob, blesse these thy seruautes, & sowe the sede of eternall lyfe in theyr mindes, that whatsoeuer in thy holy worde they shal profitably learne: they may in dede fulfil thesame. Loke, O Lord, mercifully vpon them from heauen, & blesse them: And as thou diddest sende thy Angell Raphaell to Thobie, and Sara, the daughter of Raguell, to theyr great comfort: so vouchsafe to sende thy blessing vpon these thy seruautes, that they obeying thy will, and alway being in safetie vnder thy protection: maye abyde in thy loue vnto theyr lyues ende: through Iesu Christe oure Lorde. Amen.

This prayer folowynge shalbe omitted where the woman is past childe birthe.

O Merciful Lord, and heauely father, by whose gracious gyft mankinde is encreased: we beseeche thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children: & also lyue together so long in
godly

godly loue and honestie: that they maye see theyr childers children, vnto the thirde and fourth generacion, vnto thy prayse and honour: through Iesus Christ our Lord. Amen.

God whiche by thy myghtie power haste made all thinges of naught, whiche also after other thinges set in order diddest appointe that out of man (created after thine owne image and similitude) woman should take her begynnynge: and knittynge them together, dyddest teache, that it should neuer be lawfull to put a sonder those, whome thou by Matrimonie haddest made one: O God, which haste consecrated the state of Matrimonie, to such an excellent misterie, that in it is signified and represented the spiritual mariage & vnitie betwixt Christ and his Church: Loke mercifully vpon these thy seruantes, that both this manne maye loue his wyfe, accordyng to thy woorde (as Christ dyd loue his spouse the Church, who gaue himselfe for it, louyng and cheryshyng it euen as his owne fleshe:) And also that this woman maye be louyng and amiable to her housbande as Rachael, wyfe as Rebecca, faythfull and obedient as Sara. And in all quietnes, sobrietie, and peace, bee a folower of holy and godlye matrones. O Lorde blesse them bothe, and graunte them to inherite thy euerlastyng kyngdome, through Iesus Christe our Lorde. Amen.

Then shall the priest blesse the man and the woman, saying.

Almighty God, which at the beginning did create our first parentes Adam and Eue, and dyd sanctifie and ioyne them together in mariage: Powre vpon you the rycheffe of his grace, sanctifie and blesse you, that ye maye please hym both in body and soule: and lyue together in holy loue, vnto your lyues ende. Amen.

Then shall be sayed after the gospell a sermon, wherof ordinarily (so oft as there is any mariage) the office of man and wyfe shall be declared, accordyng to holy scripture. Or yf there be no sermon, the minister shall reade this that foloweth.

All ye which bee married, or which intende to take the holy estate of matrimonie vpon you: heare what holy scripture doth saye, as touching the duetie of housebandes towarde their wiues, and wiues towarde their husbandes.

Sainete

Of Matrimonie.

Saincte Paule (in his Epistle to the Ephesians the fyfthe Chapter) doeth geue this commaundemente to all maryed men.

Ye housbandes loue your wyues, euen as Christe loued the Church, and hath geuen himselfe for it, to sanctifie it, purgeng it in the fountayne of water, through the worde: that he might make it vnto hymselfe, a glayous congregacion, not hauyng spot or wrinkle, or any suche thyng, but that it should be holy and blameles. So menne are bounde to loue theyr owne wyues, as theyr owne bodyes: he that loueth his owne wyfe, loueth himselfe. For neuer dyd any manne hate his owne fleshe, but nourisheth and cherissheth it, euen as the Lorde doeth the congregacion, for we are membres of his bodye, of his fleshe, and of his bones. For this cause shall a manne leaue father and mother, and shall be ioyned vnto his wyfe, and they two shall be one flesh. This mystery is great, but I speake of Christe, and of the congregacion. Neuerthelesse, let euery one of you so loue his owne wyfe, euen as himselfe.

Colos. iii.

Lyke wyse thesame Saincte Paul (wryting to the Colossians) speaketh thus to all menne that be maryed: Ye menne loue your wyues and be not bitter vnto them.

1 Peter. iii.

Heare also what Sainct Peter thapostle of Christe (which was himselfe a maryed manne) sayeth vnto all menne that are maryed. Ye husbandes dwell with youre wyues according to knowledg: Geuyng honoꝝ vnto the wyfe, as vnto the weaker vessel, and as heyres together of the grace of lyfe, so that your prayers be not hyndred.

Hitherto ye haue hearde the duetie of the husbände towarde the wyfe.

Nowe lyke wyse ye wyues, heare and learne your duetie towarde your husbandes, euen as it is playnely set furth in holy scripture.

Eph. v.

Sainct Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women submitte youre selues vnto your

your owne husbandes as vnto the Lorde: for the husband is the wyues head, even as Christ is the head of the Church: And he also is the saviour of the whole bodye. Therefore as the Church, or congregacion, is subiecte vnto Christ: So lyke wyse let the wyues also be in subieccion vnto theyr owne husbandes, in all thinges. And agayne he sayeth: Let the wyfe reuerence her husbände. And (in his Epistle to the Colossians) Saint Paule geueth you this shorte lesson. Ye wyues submit your selues vnto your owne husbandes, as it is conuenient, in the Lorde. Colos. iii.

Saincte Peter also doeth instructe you very godlye, thus saying. Let wyues be subiect to theyr owne husbandes, so that yf any obey not the woorde, they maye be wonne wythout the woorde, by the conuersacion of the wyues, whyle they beholde your chaste conuersacion, coupled with feare: whose apparell let it not be outwarde, with broided heare, and trymmyng about with golde, eyther in puttyng on of gorgeous apparell: But let the hyd manne, which is in the heart, be without all corrupcion, so that the spirite be milde and quiet, whiche is a precious thing in the sight of God. 1. Peter, iii.

For after this maner (in the olde tyme) did the holy women, which trusted in God, apparel themselves, being subiect to theyr owne husbandes: as Sara obeyed

Abraham calling hym Lorde, whose daugh-

ters ye are made doying well,

and beeyng not dis-

mayed with

any feare.

(::)

The newe married persons (the same daye of their mariage) must receiue the holy communion.

The

THE ORDER

for the visitation of the sicke, and the Communion of the same.

The priest enterynge into the sicke persons house, shall saye.

Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mannes presence, he shall saye this psalme.

Domine ex-
audi. psalm.
cxlii.



Hear my prayer (O Lord) and consider my desire: herken vnto me for thy trueth and righteousness sake.

And enter not into iudgemente with thy seruaunte: for in thy sight shall no man liuyng be iustified. For the enemy hath persecuted my soule, he hath smitten my lyfe downe to the grounde: he hath layed me in the darkenesse, as the men that haue been long dead.

Therefore is my spirite vexed within me: and my hart within me is desolate.

Yet doe I remembre the tyme paste, I muse vpon all thy workes: yea, I exercyse my selfe in the workes of thy handes.

I stretch forth myne handes vnto thee: my soule gaspeth vnto thee as a thirstie lande.

Hear me (O Lord) and that soone, for my spirite weareth faynte: hyde not thy face from me, lest I be lyke vnto them that goe downe into the pitte.

O lette me heare thy louynge kyndenesse betymes in the mornynge, for in thee is my truste: shewe thou me the waye that I shoulde walke in, for I lifte vp my soule vnto thee.

Deliver me (O Lord) from myne enemies: for I flye vnto thee to hyde me.

Teache me to doe the thing, that pleaseth thee, for thou art my God: let thy louynge spirite leade me forth vnto the lande of righteousness.

Quicken me (O Lord) for thy names sake: and for thy righteousness sake bryng my soule out of trouble.

And of thy goodnes slay my enemies: and destroy all them that bere my soule, for I am thy seruaunt.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning. &c.

¶ With

Remember not Lorde our iniquities, nor the iniquities of
our forefathers. Spare vs good Lorde, spare thy people,
whome thou hast redeemed with thy moste precious blood,
and be not angrie with vs for ever.

Lorde haue mercy vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptacion.

Answer.

But deliuer vs from euill Amen.

The Minister.

O Lorde saue thy seruante.

Answer.

whiche putteth hys trust in thee.

Minister.

Sende hym helpe from thy holy place.

Answer.

And euermore myghtily defende hym.

Minister.

Let the enemye haue none aduantage of hym.

Answer.

Nor the wicked approche to hurt him.

Minister.

Be vnto him, O Lorde, a strong tower.

Answer.

From the face of his enemy.

Minister.

Lorde heare my prayer.

Answer.

And let my crye come vnto thee.

Minister.

Let vs pray.



Lorde looke downe from heauen, beholde, visyte,
and releeue thys thy seruante: Looke vpon hym
with the eyes of thy mercy, geue hym comforte,
and sure confydence in thee: Defende hym from the dan-
ger of the enemye, and kepe hym in perpetuall peace, and
safetie.

The visitacion of the sycke.
safetie: through Iesus Christ oure Lorde. Amen.

HEare vs almyghty and moſte mercyfull God, and
Sanioure: Extende thyne accustomed goodneſſe to
this thy ſervante, whiche is greued with ſickenneſſe:
Viſite hym, O Lorde, as thou diddeſt viſite Peters wyfes
mother, and the Capitaynes ſervante. And as thou pre-
ſervedſt Iohie and Sara by thy Angell from danger:
So reſtore vnto this ſicke perſon his former health: if it be
thy wyll, or elles geue him grace ſo to take thy correction:
that after thys paynfull lyfe ended, he may dwell with thee
in lyfe everlaſtyng. Amen.

Then ſhall the miniſter exhorſte the ſicke perſon after thys
fourme, or other lyke.

Dearely beloved, knowe thys, that almyghtie God is
the Lorde ouer lyfe, and death, and ouer al thynges,
to them pertainyng, as yowth, ſtrength, health, age,
weakenneſſe, and ſyckenneſſe. wherfore, whatſoever your
ſickenneſſe is, knowe you certainly that it is Gods viſitaci-
on. And for what cauſe ſoever thys ſyckenneſſe is ſent vnto
you: whether it bee to trye your patiente for the example
of other, and that your faythe maye be founde, in the daye
of the Lorde, laudable, gloriouſ, and honorable, to the en-
creaſe of glory and endeſſe felicitie: Or els it be ſent vnto
you to correcte and amende in you, whatſoever dooeth of-
fende the eyes of our heauenly father: knowe you certayne-
lye, that if you truly repente you of your ſynnes, and
beare your ſyckenneſſe patiently, truſtyng in Goddes mer-
cy, for hys deare ſonne Iesus Chriſtes ſake, and rende
vnto hym humble thanks for his fatherly viſitation, ſub-
mitting your ſelfe wholly to hys will: it ſhall turne to your
profite, & helpe you forward in the right way that leadeth
vnto everlaſtyng lyfe. ¶ Take therfore in good woorth,
the chaſtment of the Lorde: for whome the Lorde loveth,
he chaſtiſeth. Yea (as Saynte Paule ſayeth,) he ſcourgeth
euery ſonne, whiche he receyueth: if you endure chaſtiſe-
ment, he offereth himſelfe vnto you as vnto his owne chyl-
dren. What ſonne is he that the father chaſtiſeth not?

If the perſon
viſited bee
very ſicke:
then the mi-
niſter may end
his exhorta-
cion at this
place.

Yf ye bee not vnder correction (wherof all the true chyldren are partakers) then are ye bastarides and not chyldren. Therfore seeing that when our carnall fathers doe correct vs, we reuerently obey them, shall we not nowe muche rather be obedyente to our spirituall father, and so lyue: And they for a fewe dayes do chastice vs after their owne pleasure: but he dooeth chastice vs for our profite, to the entente he may make vs partakers of his holines. These wordes, good brother, are Gods wordes, and written in holy scripture for our comforte and instruccion, that we shoulde patiently and with thankes geuyng, beare oure heavenly fathers correction: whansoever by any maner of aduersitie it shall please his gracypous goodnesse to visite vs. And there should be no greater comfort to christian persons, then to be made lyke vnto Christe, by sufferynge pacientelye aduersities, troubles, and sickenesses. For he hymselfe wente not vp to ioy, but fyrst he suffered payne: he entred not into hys glozy before he was crucifyed. So truely oure waye to eternall ioye, is to suffre here with Christe, and our doore to entre into eternall lyfe: is gladly to dye with Christe, that we may rylse agayne from deathe, and dwell with hym in everlasting lyfe. Nowe therfore takynge your sickenesse, whiche is thus profitable for you, patiently: I exhorte you in the name of God, to remembre the profession, whiche you made vnto God in youre Baptisme. And forasmuche as after thys lyfe, there is accompte to bee geuen vnto the ryghteous iudge, of whome al must bee iudged without respect of persons: I require you to examine your selfe, & youre state, both towarde God and manne, so that accusynge and condemning your selfe for youre owne faultes, you may fynde mercy at our heavenly fathers hand, for Christes sake, and not be accused and condemned in that feareful iudgement. Therfore I shall shortly rehearse the articles of our fayth, that ye may knowe whether you dooe beleue as a christian man shoulde beleue, or no.

Here the minister shall rehearse the articles of the fayth, saying thus.

Doest thou beleue in God the father almightye?

C. ii.

am

The visitation of the sycke.

And so forth as it is in Baptisme.

Then shall the minister examine whether he be in charitie with all the worlde: Exhorting him to forgiue fro the bottome of his hearte, all persons that haue offended him: and if he haue offended oth-
er, to aske them forgiuenesse: and where he hath done iniurie or wrong to any man, that he make amendes to his vttermoste power. And if he haue not afore disposed his goodes, lette him the make his wyll. (But men muste be oft admonished that they sette an ordre for theyr tempo-
ral goodes and landes, when they be in helth.) And also to declare his debtes, what he oweth, and what is owing to hym: for dischargyng of his conscience, and quietnesse of his executours. The minister may not forget, nor omitte to moue the sicke person, (and that most earnestly) to liberalitie towarde the poore.

Thys may be done befoze the minister begyn his prayers as he shal see cause.

Here shall the sycke person make a speciall confession, if he fee-
le his conscience troubled with any weightie matter. After which confession, the priest shall absolue hym after this fourme: and the same forme of absolution shalbe vsed in all priuate confessions.



Our Lord Iesus Christ, who hath lefte power to
hys churche to absolue all synners, which truely
repent & beleue in him: of his great mercy forgiue
thee thyne offences: and by his autoritie comitted
to me, I absolue thee from all thy synnes, in the
name of the father, & of the sonne, & of the holy gost. Amen.

And then the priest shall saie the Collect folowynge.

Let vs praye.

O Moste mercifull God, whiche accordyng to the mul-
titude of thy mercies, doest so put away the synnes of
those which truely repent, that thou remembrest the no more:
open thy eye of mercy vpon thys thy seruante, who most
earnestly desyreth pardon and forgiuenesse: Renue in him,
most louyng father, whatsoeuer hath beene decayed by the
fraude and malyce of the deuill, or by his owne carnal will,
and fraynes: preserve and continue thys sycke membre in
the vnytie of thy churche, consyder his contricion, accepte
his teares, aswage his payne as shall be seene to thee most
expediente for hym. And forasmuche as he putteth his
full

full trust onely in thy mercy: Impute not vnto hym his former synnes, but take hym vnto thy fauour: through the merites of thy most derely beloued sonne Iesus Christ. Amen.

Then the minister shall say this Psalm.

In thee, O Lorde, haue I put my trust, lette me neuer bee put to confusion, but ridde me, & deliuer me in thy righteousness: encline thyne eare vnto me, and saue me. In te domine sperauit. psal. lxvi.

Be thou my strong holde, (wherunto I may alwaye resort) thou hast promised to helpe me: for thou art my house of defence, and my castell.

Deliuer me (O my God) out of the hande of the vngodly: out of the hande of the vnrighteous and cruell manne.

For thou (O Lorde God) arte the thyng that I long for: thou art my hope euen from my youth.

Through thee haue I beene holden vp euer synce I was borne: thou art he that toke me out of my mothers wombe, my prayse shalbe alwaye of thee.

I am become as it were a monster vnto manye: but my sure trust is in thee.

Oh let my mouth be fylled with thy prayse: (that I may syng of thy glory) and honor all the daye long.

Caste me not awaye in the tyme of age: forsake me not when my strength fayleth me.

For myne enemies speake agaynst me: & they that laye wayte for my soule, take their counsaile together, saying:

God hath forsaken hym, persecute hym and take hym: for there is none to deliuer hym.

Goe not ferre from me, O god: my god, hast thee to helpe me.

Let them be confounded and perishe, that are agaynst my soule: let them be couered with shame and dishonour that seke to doe me euill.

As for me, I wyll pacientelye abyde alwaye: and wyll prayse thee more and more.

My mouth shall dayly speake of thy ryghteousnesse and saluacion: for I knowe no ende thereof.

I wyll goe furth in the strengthe of the Lorde God: and wyll make mention of thy righteousness onely.

Thou (O God) hast taught me from my youth vp vntil now: therefore wyll I tell of thy wondrous workes.

The visitacion of the sycke.

Forlake me not (O God) in myne olde age when I am gray headed: vntill I haue shewed thy strength vnto thy generation, & thy power to al them that are yet for to come.

Thy ryghteousnes (O God) is verye hygh, and greates thynges are they that thou hast done: O God who is lyke vnto thee:

O what great troubles & aduersities hast thou shewed me: and yet diddeste thou turne and refreshe me: yea, and broughtest me from the depe of the earth agayne.

Thou hast brought me to great honour: and coumforted me on euery syde.

Therefore wyll I prayse thee, & thy faithfulness (O God) playing vpon an instrumente of musicke: vnto thee wyll I syng vpon the harpe, O thou holy one of Israell.

My lippes wyll be fayne, when I syng vnto thee: and so wyll my soule whome thou hast deliuered.

My tongue also shall talke of thy ryghteousnesse all the day long: for they are confounded and brought vnto shame that seke to doe me euill.

Glozy be to the father. &c.

As it was in the begynning. &c.

Adding this antheme.

O Saneour of the worlde saue vs, whiche by thy crosse and precious bloud hast redeemed vs, helpe vs we beseeche thee, O God.

Then shall the minister saye.

The almyghtye Lorde, which is a most strong tower to al them that put theyr trust in him, to whom al thinges in heauen, in earth and vnder earth, dooe bowe and obeye: be nowe & euermore thy defence, and make thee knowe and feele, that there is no other name vnder heauen geuen to man, in whome and through whome, thou mayste receyue helthe and saluacion, but onely the name of our Lorde Iesus Christe. Amen.

¶ If the sicke person desyre to be anoynted, then shall the priest anoynt him vpon the forehead or breast onely, making the sygne of the crosse, saying thus.

As

AS with thys visibill oyle thy body outwardlye is anoynted: so our heauenly father, almightie god, graunt of his infinite goodnes, that thy soule inwardlye may be anoynted with the holy gost, who is the spirite of al strength, comfort, reliefe, and gladnes. And vouchsafe for hys great mercy (if it be his blessed will) to restore vnto thee thy bodily health, and strength, to serue hym: and sende thee release of all thy paynes, troubles and dyscasses, both in bodye and minde. And howsoeuer his goodnes (by his diuine and vnsearcheable prouidence) shal dispose of thee: we his vnworthy ministers and seruauntes, humbly beseeche the eternall maiestie, to doe with thee according to the multitude of his innumerable mercies, and to pardone thee all thy synnes, and offences, committed by all thy bodily senses, passions, and carnall affections: who also vouchsafe mercifullye to graunt vnto thee gostly strength, by hys holy spirite, to withstand & overcome al temptacions & assaults of thyne aduersary, that in no wise he preyntle agaynst thee, but that thou maist haue perfect victorie & triumph against the deuil, sine, & deth, through Christ our lord: who by his deth, hath overcome the prince of death, & with the father, & the holy gost enermore liueth & reigneth god, world without end. Amen.

How long wilt thou forget me (O Lord) for ever: how long wilt thou hyde thy face from me? *usquequodas
minu. psal.*

How long shal I seke counsel in my soule, & be so vexed in myne heart: how long shal myne enemye triumphe ouer me? *xliii.*

Consider and heare me (O Lord my God) lighten myne eyes that I slepe not in death.

Lest myne enemye say, I haue preyntled agaynst hym: for if I be cast downe, they that trouble me wil reioyce at it.

But my trust is in thy mercy, and my hearte is ioyfull in thy saluacion.

I will sing of the lorde, because he hath delt so louyngly with me.

Yea I will prayse the name of the Lorde the most highest.

Glory be to the father. &c.

As it was in the beginning. &c.

The Communion of the sicke.



Inasmuche as all mortall men be subiect to many sodayne perilles, diseases, and sykenesses, and euer vncerteyne what tyme they shall departe out of thys lyfe: Therefore to the intente they may bee alwayes in a redynesse to dye, whensceuer it shall please Almightye God to call them: The curates shall diligently from tyme to tyme, but specially in the plague tyme, exhorthe their parishioners to the oft receyving (in the churche) of the holy Communion of the body and bloude of our sauour Christe: whiche (if they dooe) they shall haue no cause in theyr sodayne visitacyon, to be vniqueryed for lacke of the same. But if the sycke person, be not hable to come to the churche, and yet is desyrous to receyue the Communion in his house, then he must geue knowlege ouer night, or els early in the morning to the curate, signifying also howe many be appoynted to communicate with him. And if the same day there be a celebracion of the holy Communion in the churche, then shall the priest reserue (at the open communion) so muche of the sacrament of the body and bloud, as shall serue the sicke person, and so many as shall Communicate with him (if there be any.) And so soone as he conuenientlye may, after the open Communion ended in the churche, shall goe and minister the same, first to those that are appoynted to communicate with the sicke (if there be any) and last of all to the sicke person himselfe. But before the Curate distribute the holy Communion: the appoynted generall confession muste bee made in the name of the communicantes, the curate adding the absolucion with the comfortable sentences of scripture folowing in the open Communion: and after the Communion ended, the Collect.

Almighty and euerliuyng God, we moste hartelye thanke thee. &c.

But if the day be not appoynted for the open communion in the churche, then (vpon conueniente warning geuen) the curate shal come and visite the sicke person afore noone. And hauing a conueniente place in the sycke mannes house (where he may reuerentlye celebrate) with all thynges necessary for the same, and not being otherwyse letted with the publike service or any other fust impedymente: he shall there celebrate the holy communion after suche forme and sorte as here after is appoynted.

The

THE CELEBRATION

Fol. cxlv.

tion of the holy Communion for the sick.



Prayse the Lorde, all ye nacjons, laude hym all ye people: for his mercifull kyndnesse is confirmed towarde vs, and the trueth of the Lorde endureth for euer. Glory be to the father, and to the sonne. *Et.*

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs. *{ Without any more repetition.*

Lorde haue mercy vpon vs. *}*

The priest.

The Lorde be with you.

Answer.

And with thy spirite.

Let vs pray.



Almightye eueryluyng God, maker of mankynde, whiche doeste correct those whome thou doest loue, and chastisest euery one whom thou dost receiue: we beseeche thee to haue mercy vpon this thy seruaunte visited with thy hande, and to graunt that he may take his sickenes patiently, and recouer hys bodily health (if it be thy gracious will) and whansoever his soule shall departe from the body, it may without spot bee presented vnto thee: through Iesus Christ our Lorde. Amen.

The Epistle.



My sonne despyse not the correccion of the lorde, neyther faynt when thou art rebuked of hym: for whom the lord loueth, him he correcteth, yea and he scourgeth euery sonne, whome he receiueth. *Heb. xii.*

The Gospell.



Verely verely I saye vnto you: he that heareth my woorde, and belueth on him that sent me, hath euerlasting lyfe, and shall not come vnto damnacion, but he passeth from death vnto lyfe. *Joh. v.*

The preface.

The Lorde be with you.

Answer.

And with thy spirite.

Lift vp your heartes. *Et.*

Vnto the ende of the Cannon.

The Communion of the sicke.

At the time of the distribution of the holy sacrament, the priest shall first receive the Communion himselfe, & after minister to them that be appoynted to communicate with the sicke (if there be any) and the to the sicke person. And the sicke person shall alwaies desire some, either of his own house, or els of his neighbours, to receive the holy Communion with him, for that shall be to him a singular great comfort, and of theyr parte a great token of charitie.

And if there be moe sicke persons to be visited the same daye that the Curate dooeth celebrate in anye sicke mannes house: then shall the curate (there) reserve so much of the sacrament of the body and bloud: as shall serve the other sicke persons, and such as be appoynted to Communicate with them, (if there bee anye.) And shall immediatly carry it and minister it vnto them.

But if any man eyther by reason of extremitie of sicknesse, or for lacke of warning geuen in due tyme, to the curate, or by any other iust impediment, doe not receive the sacrament of Christs body & bloud: then the curate shall instruct him that if he do truly repent him of his sinnes, & stedfastly beleue that Jesus Christe hath suffered death vpon the crosse for him, and shed his bloud for his redemption, earnestly remembring the benefites he hath thereby, & geuing him heartie thanks therfore: he doeth eate and drinke spiritually the body and bloud of our sauiour Christe, profitably to his soules health, although he dooe not receyue the sacramente with his mouth.

When the sicke person is visited and receyueth the holy Communion, al at one tyme: then the priest for moze expedicion shall blesse this orde at the visitacion.

The Antheme.

Remember not Lorde. &c.

Lorde haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euil. Amen.

Let vs praye.

O Lorde looke downe from heauen. &c.

With the first parte of the exhortacion and al other thinges vnto the Psalm.

In thee O Lorde haue I put my trust. &c.

And if the sicke desyre to be annoyncted, then shall the Priest blesse the appoynted prayer without any Psalm.

The

Fol. cxlvi.

THE ORDRE FOR

the Buriall of the dead.

The priest meeting the Corps at the church stile shall say:
Or els the Priestes and clearkes shall sing, and so goe ey-
ther into the church, or towarde the graue.

In the resurrection and the lyfe (sayth the Lord:)
he that beleueth in me, yea though he were deade, ^{Ioh. xvi.}
yet shall he liue. And whosoever liueth and bele-
ueth in me, shall not dye for euer.

I knowe that my redeemer lyueth, and that I shall rylse ^{Iob. xix.}
out of the earth in the last day, and shalbe couered again
with my skynne, and shall see God in my fleshe: yea and I
my selfe shall beholde hym, not with other but with these
same eyes.

We broughte nothing into this worlde, neyther may we ^{i. Timo. vi.}
carpe any thyng oute of thys worlde. The Lord ge- ^{Ioh. i.}
ueth, and the Lord taketh away: Euen as it pleaseh the
Lord, so cummeth thinges to passe: blessed be the name of
the Lord.

When they come at the graue, whyle the Corps is made
ready to be layed into the earth, the prieste shall saye, or
els the priest and clearkes shall sing.

Manne that is borne of a woman, hath but a shorte ^{Iob. ix.}
tyme to lyue, and is full of miserie: he cummeth vp
and is cut downe lyke a floure, he flyeth as it were
a shadowe, and neuer continueth in one stay.

In the myddest of lyfe we be in death, of whome may we
seke for succour but of thee, O Lord, whiche for our sinnes
iustly arte moued: yet O Lord God moste holy, O Lord
moste mightie, O holy and most mercifull sauour, delpyer
vs not into the bytter paynes of eternall deathe. Thou
knoweste, Lord, the secretes of our heartes, shutte not vp
thy mercifull eyes to oure prayers: But spare vs Lord
moste holye, O God moste mightie, O holye and mercifull
sauour, thou most woorthie iudge eternall, suffre vs not at
our laste houre for any paynes of death, to fall from thee.
Then

Then the priest casting earth upon the Corps.

Commende thy soule to God the father almighty, and thy bodye to the ground, earth to earth, ashes to ashes, duste to dust, in sure and certayne hope of resurrection to eternall lyfe, through our Lorde Jesus Christe, who shall chaunge oure vile bodye, that it may be lyke to his glorious bodye, accordyng to the mightie working, wherby he is hable to subdue all thynges to himselfe.

Then shalbe sayd or song.

Apoca. xiiii.

I heard a voyce from heauen, saying vnto me: write, blessed are the dead which dye in the Lord. Even so sayeth the spirite, that they rest from theyr labours. Let vs pray.

Commend into thy handes of mercy (most mercifull father) the soule of thys oure brother departed. R. And his body we commit to the earth, beseeching thyne infinite goodnesse, to geue vs grace to lyue in thy feare and loue, and to dye in thy fauour: that when the iudgemente shall come, whiche thou haste committed to thy welbeloued sonne, bothe thys oure brother, and we, may be found acceptable in thy sighte, and receiue that blessing, whiche thy welbeloued sonne shall then pronounce to all that loue and feare thee, saying: Come ye blessed children of my father: Receyue the kyngdome prepared for you before the begynnyng of the worlde. Graunte thys, mercifull father, for the honour of Jesu Christe our onely sauour, mediator, and aduocate. Amen.

This prayer shall also be added.

Almyghty God, we geue thee heartye thanks for this thy seruant, whome thou hast deliuered from the miseries of thys wretched worlde, from the bondage of death and all temptation. And as we trust, hast brought his soule, whiche he committed into thy holy handes, into sure consolation and reste: Graunt we beseeche thee, that at the daye of iudgemente, hys soule and all the

the soules of thy elect, departed out of this lyfelyng world
 bys and we with them, fully receyue the promysse, and be
 made perfect altogether, thow we the glorious resurrection
 of thy sonne Iesus Christ our Lorde.

*These psalmes with other ditties following,
 are to be sayde in the church, either before or af-
 ter the buriall of the corpe.*



I Am well pleased that the lorde hath hearde the
 voyce of my prayer.

*Disced anima
 em. p. fol. cxvii*

That he hath enclined his eare vnto me: there-
 fore will I call vpon him as long as I lyue.

The snares of death compassed me round about, and the
 paynes of hell gatte holde vpon me: I shal find trouble and
 heauines, and I shal call vpon the name of the Lorde: (O
 Lorde) I beseeche thee deliuer my soule.

Gracious is the Lorde and ryghteous: yea our God is
 mercifull.

The Lorde preserveth the simple: I was in misery and
 he helped me.

Turne again then vnto thy rest, O my soule: for the lord
 hath rewarded thee.

And why: thou hast deliuered my soule from death: mine
 eyes from teares, and my feete from falling.

I will walke before the Lord: in the lande of the living.
 I belened and therefore will I speake: but I was sore
 troubled.

I sayde in my haste: all men are lyers.
 What rewarde shall I geue vnto the lorde: for all the be-
 nefites that he hath done vnto me.

I will receiue the cup of saluacion: & cal vpon the name
 of the Lorde.

I will pay my vowes now in the presene of al his people:
 right dere in the sight of the lord is the death of his saintes.

Beholde (O Lorde) how that I am thy seruaunt: I am
 thy seruaunt and the sonne of thy handmayde, thou haste
 broken my bandes in sunder.

I will offre to thee the sacrifice of thanks geyng: and
 will call vpon the name of the Lorde.

I will pay my vowes vnto the Lorde in the sight of all
 his

At the Buriall.

hys people: in the courtes of the Lordes house, even in the
middest of thee, O Hierusalem.

Glozy be to the father. &c.

As it was in the beginning. &c.

Domine pro:
bati. psal.
cxxxix.

O Lord thou hast searched me out, and knowen me:
Thou knowest my downsitting & myne uprisynge:
thou vnderstandest my thoughtes long before.

Thou art about my path, and about my bed, and speest
out all my wayes.

For loe, there is not a woorde in my tounge, but thou (O
Lord) knowest it altogether.

Thou hast fashioned me, behynde and before: and layed
thyne hande vpon me.

Such knowelage is to wondrefull and excellent for me:
I cannot attayne vnto it.

Whither shall I goe then from thy spirite: or whither
shall I goe then from thy presence?

If I clime vp into heauen, thou art there: If I goe down
to hell thou art there also.

If I take the winges of the morning: and remain in the
vttermost partes of the sea.

Even there also shall thy hande leade me: and thy right
hande shall holde me.

If I say, peradventure the derkenes shall couer me: then
shall my nyght be turned to day.

Yea the derkenes is no derkenes with thee: but the night
is all cleare as the day, the derkenes and lyghte to thee are
both a lyke.

For my reins are thine, thou hast couered me in my mo-
thers wombe, I wil geue thanks vnto thee: for I am fear-
fully, and wonderously made, marvellous are thy workes,
and that my soule knoweth right wel.

My bones are not hyd from thee: though I bee made se-
cretly, and fashioned beneath in the earth.

Thyne eyes dyd see my substance, yet beyng vnperfect:
and in thy booke were all my membres written.

Whiche daye by daye were fashioned: when as yet there
was none of them.

Howe deare are thy counsels vnto me, O God: O howe
great is the summe of them:

If

If I tell them, they are moe in number then the sande:
when I wake vp, I am present with thee.
wylt thou not slep the wycked, O God: departe from me
ye bloude thirstie men.

For they speake vnrightheously agaynst thee: and thyn
enemyes take thy name in bayne.

Woe not I hate them, O Lorde, that hate thee: and am
not I greiued with those that rise vp agaynst thee:

Yea I hate them ryghte soore: even as though they wer
myne enemies.

Trye me, O God, and seke the grounde of myne hearte:
proue me, and examine my thoughtes.

Take well if there be any way of wickednes in me: and
leade me in the waye everlastyng.

Glory be to the father. &c.

As it was in the beginning. &c.

Praise the Lorde (O my soule) whyle I lyue wil I
praise the Lorde: yea as long as I haue any being,
I wyl syng prayles vnto my God.

O put not your trust in princes, nor in any childe
of man: for there is no helpe in them.

For when the breath of man goeth forth, he shall turne
again to his earth: and then all his thoughtes perishe.

Blessed is he that hath the God of Jacob for hys helpe:
and whose hope is in the Lorde hys God.

whych made heauen and earth, the sea and al that ther
in is: which kepeth his promise for ever.
whych helpeth them to ryght that suffer wrong: whiche
feedeth the hungrie.

The Lorde looeth men out of prison: the Lorde giveth
sight to the blynde.

The Lorde helpeth them vp that are fallen: the Lorde
careth for the ryghteous.

The Lorde careth for the straungiers, he defendeth the
fatherlesse and widowe: as for the waye of the vngodly he
turneth it vpside downe.

The Lord thy God, O Syon, shalbe king for evermore:
and throughout all generations.

Glory be to the father. &c.

As it was in the beginning. &c.

Lauda anima
mea, psal.
cxlviii.

Then

At the Buriall.

Then shall folowe this lesson, taken out of the .xv. Chapter
to the Corinthians, the fyrst Epistle.

i Cor. xv.

Chryste is rylen from the dead, and become the fyrste
fruite of them that slepte. For by a manne came
death, and by a manne came the resurrection of the
deade. For as by Adam all dye: euen so by Chryste shall all
be made a lyue: but euery manne in his owne ordre. The
fyrste is Chryste, then they that are Chrystes at hys cum-
myng. Then cummeth the ende, when he hath delyuered
vp the kyngdome to God the father, when he hath putte
downe all rule, and all authoritie and power. For he muste
reygne till he haue putte all hys enemyes vnder hys feete.
The laste enemye that shall bee destroyed, is deathe. For he
hath put all thynges vnder hys feete. But when he sayeth
all thynges are put vnder hym, it is manifeste that he is ex-
cepted, whiche dydde put all thynges vnder hym, when al
thynges are subdued vnto hym, then shall the sonne also
hymselfe bee subiecte vnto hym that put all thynges vnder
hym, that God may be all in all. Els what doe they, whiche
are baptized ouer the dead, if the dead rylse not at all: why
are they then baptized ouer them? Yea, and why stande we
alway then in ieoperdie? By our reioysyng, whiche I haue
in Chryst Iesu our Lorde, I dye dayly: That I haue fought
with beastes at Ephesus after the maner of men, what a-
uauntage it me, if the dead rylse not agayne? Let vs eate,
and drynke, for to morowe we shall dye. Be not ye decey-
ued: euill woordes corrupt good maners. Awake truely out
of slepe, and sinne not. For some haue not the knoweledge
of God. I speake thys to youre shame. But some manne
will saye: howe arylse the dead: with what bodye shall they
come? Thou foole, that whiche thou soweste, is not quicke-
ned excepte it dye. And what soweste thou? Thou soweste
not that bodye that shalbe: but bare corne, as of wheate, or
of some other: but God geueth it a bodye at hys pleasure, to
euery seede his owne bodye. All fleshe is not one maner of
fleshe: but there is one maner of fleshe of men, an other ma-
ner of fleshe of beastes, an other of fyshes, and an other of
birdes. There are also celestiaall bodyes, and there are bo-
dyes terrestriall. But the glory of the celestiaall is one, and
the glory of the terrestriall is an other. There is one maner
glory

glory of the sunne, and an other glory of the moone, and an other glory of the starres. For one starre differeth from an other in glory. So is the resurrection of the deade. It is sown in corruption, it riseth agayne in incorruption. It is sown in dishonoure, it riseth agayne in honour. It is sown in weakenes, it riseth agayne in power. It is sown a naturall bodye, it riseth agayne a spirituall bodye. There is a naturall body, and there is a spirituall body: as it is also written: the first manne Adam was made a living soule, and the last Adam was made a quickenynge spirite. Howbeit that is not first whiche is spirituall: but that whiche is naturall, and then that whiche is spirituall. The first man is of the earth, earthy: The seconde manne is the Lorde from heauen (heavenlye.) As is the earthy, suche are they that are earthy. And as is the heavenly, suche are they that are heavenly. And as we have borne the image of the earthy, so shall we beare the image of the heavenly. Thys saye I brethren, that fleshe and blood can not inherite the kingdom of God: Neither doeth corruption inherite incorruption. Beholde, I shewe you a mystery. we shall not al slepe, but we shall al be chaunged, and that in a moment, in the twinkling of an eye by the laste trumpe. For the trumpe shall blow, & the dead shall rise incorruptible, and we shall be chaunged. For this corruptible must put on incorruption: & this mortall must put on immortallitie. when this corruptible hath put on incorruption, & this mortall hath put on immortallitie: then shall be brought to passe the saying that is written: Death is swallowed up in victory: Death where is thy sting: hell where is thy victory: The sting of death is sinne: & the strenght of sinne is the law. But thanks be vnto God, which hath geuen vs victory, through our lord Iesus Christ. Therefore my deare brethren, be ye stedfast & unmovable, alwaies riche in the worke of the lord, forasmuche as ye know, howe that your labour is not in vayne, in the lord.

The lesson ended then shall the priest saye.

Lorde have mercy vpon vs.

Christ have mercy vpon vs.

Lorde have mercy vpon vs.

A. l. Our

At the Buriall.

Our father whiche art in heauen. &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euil. Amen.

Priest.

Entre not (O Lorde) into iudgemente with thy seruants.

Answer.

For in thy sight no liuyng creature shalbe iustified.

Priest.

From the gates of hell.

Answer.

Deliuer theyr soules O Lorde.

Priest.

I beleue to see the goodnes of the Lorde.

Answer.

In the lande of the liuyng.

Priest.

O Lorde, graciously heare my prayer.

Answer.

And let my crye come vnto thee.

Let vs pray.

O Lord, with whome doe liue the spirites of them that be dead: and in whome the soules of them that be elected, after they be deliuered from the burden of the fleshe, bee in ioye and felicitie: Graunte vnto this thy seruant, that the sinnes whiche he committed in this worlde be not imputed vnto him, but that he, escapyng the gates of hell, & paynes of eternall darkenes, may euer dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorowe, nor heauines: and when that dreadfull day of the generall resurreccyon shall come, make hym to rise also with the iust and righteous, and receiue thys bodye agayne to glory, then made pure and incorruptible: set him on the right hande of thy sonne Iesus Christe, among thy holy and elect, that then he maye heare with them these most swete and comfortable wordes: come to me ye blessed of my father, possesse the kyngdome whiche hath bene prepared for you from the beginning of the worlde: Graunte thys we beseeche thee, O mercifull father, through Iesus Christe our mediator and redemer. Amen

The

THE CELEBRACION

of the holy Communion when there
is a Buriall of the dead.

Like as the hart desyareth the water brookes: so longeth my soule after thee, O God. Quemadmodum, psalmus, Xxi.

My soule is a thirst for god, yea, even for the luyng god: when shall I come to appeare before the presence of God: My teares have beene my meate day and night: whyle they dayly say vnto me, where is nowe thy god?

Nowe when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them furth vnto the house of God, in the voyce of prayse and thankesgeuing, among suche as kepe holy day.

why art thou so ful of heavines (O my soule:) and why art thou so vnquiete within me?

But thy trust in god, for I wil yet geue him thanks: for the helpe of his countenaunce.

My God, my soule is vexed within me: therefore will I remember thee concerning the land of Iordane, and the little hill of Hermonim.

One deepe calleth an other, because of the noyse of thy water pypes: all thy waues and stormes are gone ouer me. The lord hath graunted his louyng kyndenesse on the daye tyme: and in the nighte season dyd I syng of hym, and made my prayer vnto the god of my lyfe.

I will say vnto the God of my strength, why haste thou forgotten me: why goe I thus heauelye, whyle the enemye oppresseth me?

My bones are smitten a soonder, whyle myne enemyes (that trouble me) cast me in the teeth: namely whyle they say dayly vnto me, where is nowe thy God?

why art thou so vexed (O my soule:) and why arte that so disquieted within me.

O put thy trust in god, for I will yet thanke hym: whiche is the helpe of my countenaunce, and my God.

Glozy be to the father, and to the sonne: & to the holy gost. As it was in the beginning, is nowe, and euer shall be, worlde without ende. Amen.

At the Buriall.

Collect.

O Mercifull god the father of oure lord Iesu Christ, who is the resurrection and the life: In whome whosoener beleeueth shall liue though he dye: And whosoener liueth, and beleeueth in him, shall not dye eternally: who also hath taught vs (by his holy Apostle Paule) not to bee sorry as men without hope for them that slepe in him: we mekely beseeche thee (o father) to raise vs from the death of sin, vnto the lyfe of righteousness, that when we shall departe this lyfe, we maye slepe in him (as our hope is this our brother doeth) and at the general resurrection in the laste daye, both we and this oure brother departed, receyuing agayne our bodies, and risinge againe in thy moste gracious fauoure: maye with all thine elect Saintes, obtaine eternall ioye. Graunt this, O Lord god, by the meanes of our aduocate Iesus Christ: whiche with thee and the holy ghoste, liueth and reigneth one God for euer. Amen.

The Epistle.

1. Thess. iii.

Would not brethren that ye shoulde bee ignorant concerning them whiche are fallen a slepe, that ye sorowe not as other doe, which haue no hope. For it wee beleue that Iesus dyed, and rose agayne: euen so them also whiche slepe by Iesus, wyll God bringe agayne with him. For this saye we vnto you in the worde of the Lord: that we whiche shall lyue, and shall remaine in the cummyng of the Lord, shall not come ere they whiche slepe. For the Lord himselfe shall descende from heauen with a shoute, and the voice of the Archangel and troump of God. And the deade in Christe shall arise firste: then wee whiche shall lyue (euen we whiche shall remaine) shall bee caughte vp with them also in the cloudes, to meete the Lord in the ayre. And so shall we euer bee with the Lord. wherfore comforte youre selues one an other with these wordes.

The

The gospel.



Iesus sayde to hys disciples and to the Jewes:
 All that the father geueth me, shall come to me: John. vi.
 and he that cummeth to me, I caste not awaye.
 For I came downe from heauen: not to doe that
 I will, but that he will whiche hath sente me.
 And this is the fathers will, whiche hath sente me: that of
 all whiche he hath geuen me, I shall loose nothing: but
 rayse the m bp agayn at the last day. And this is
 the will of hym that sente me: that euerye
 one whiche seeth the sonne, and be-
 leueth on him, haue euera-
 sting lyfe. And I will
 rayse him bp at
 the laste
 daye.

A. iii.

The

THE ORDRE OF THE Purification of women.

The woman shall come into the church, and there shall kneele
downe in some convenient place, nigh vnto the quier doore: and
the priest standing by her, shall saye these wordes or such like,
as the case shall require.

Forasmuche as it hath pleased almyghtie God of hys
goodnes to geue you safe delyueraunce, and your chyld
baptisme, and hath preserved you in the great daungier of
childebirth: ye shall therefore geue heartye thanks vnto
god and pray.

Then shall the priest say this psalme.

Leuani ocus
605. psal. cxviii

I haue lyfted vp myne eyes vnto the hylles: from whence
I cummeth my helpe:

My helpe cummeth even from the lord: whiche hath made
heaven and earth.

He will not suffer thy foote to bee moued: and he that ke-
peth thee will not slepe.

Beholde, he that kepeth Israell: shall neyther slumber
nor slepe.

The lord himselfe is thy keper, the lord is thy defence v-
pon thy right hande.

So that the sunne shall not burne thee by day: neyther
the moone by night.

The lord shall preserve thee from all euill: yea it is even
he that shall kepe thy soule.

The lord shall preserve thy going out, and thy cumming
in: from this time furth for evermore.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning. &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euil. Amen.

Priest

O Lord saue this woman thy seruante.

Answer.

Answer.

whiche putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answer.

From the face of her enemy.

Priest.

Lord heare our prayer.

Answer.

And let our eye come to thee.

Priest.

¶ Let vs praye.

O Almighty God, whiche hast deliuered this woman thy seruant from the great payne and perill of child-birth: Graunt we beseeche thee (most mercifull father) that she through thy helpe maye both faithfully lyue, and walke in her vocation accordyng to thy wyll in this lyfe present: and also maye be partaker of euerlasting glory in the lyfe to come: through Iesus Christ our Lorde. Amen.

The woman that is purfied, must offer her crisme, and other accustomed offerynges. And if there be a communion, it is convenient that she receiue the holy communion.

¶.iii.

The

The first daye of Lent com-

monly called Ashe-
wednesdaye.

After mattens ended, the people being called together by the rynging of a bel, and assembled in the church: Chinglishe letanye shall be sayde after thacustomed maner: whiche ended, the priest shall goe into the pulpitte, and saye thus.

Bethrē, in the primatyue churche there was a godly discipline, that at the begynning of Lente suche persones as were notorious synners, were put to open penance, & punished in this world, that theyr soules myght be saued in the daye of the Lord. And that other, admonished by theyr example, mighte be more afrayed to offende. In the steede wherof, vntill the sayd discipline maye be restored agayne (whiche thyng is muche to be wished) it is thoughte good that at this tyme (in youre presence) shoulde be read the generall sentences of goddes cursing against impenitent sinners, gathered out of the. xxvij. Chapter of Deuteronomie, and other places of scripture. And that ye shoulde aunswere to euery sentence, Amen. To the intente that you being admonished of the greate indignacion of God against synners, maye the rather be called to earnestte and true repentaunce: and maye walke more warily in these daungerous dayes, fleyng from suche vices, for the whiche ye affirme with youre owne mouthes, the curse of God to be due.

Cursed is the manne that maketh any carued or molten ymage, an abomination to the Lord, the worke of the handes of the craftes manne, and putteth it in a secrete place to wurshyp it.

And the people shall aunswere, and saye.

Amen.

Minister.

Cursed is he that curseth his father, and mother.

Aunswere.

Amen.

Minister.

Cursed

Curled is he that remoueth awaye the marke of his neygh-
bours land.

Answer.

Amen.

Minister.

Curled is he that maketh the blinde to goe oute of his
waye.

Answer.

Amen.

Minister.

Curled is he that letteth in iudgement the right of the
straungier, of them that be fatherlesse, and of widowes.

Answer.

Amen.

Minister.

Curled is he that smiteth his neyghbour secretly.

Answer.

Amen.

Minister.

Curled is he that lieth with his neyghbours wyfe.

Answer.

Amen.

Minister.

Curled is he that taketh rewarde to slea the soule of inno-
cent bloude.

Answer.

Amen.

Minister.

Curled is he that putteth his trust in man, and taketh
manne for his defence, and in his heart goeth from the
Lorde.

Answer.

Amen.

Minister.

Curled are the vnnmercifull, the fornicatours and aduou-
terers, the couetous persones, the wourshyppers of images,
flaundreers, drunkardes, and extorcioners.

¶ b.

Answer

The first Daye of Lent.

Answer.

Amen.

The Minister.

Psal. cxviii.

Math. iii.

Hebr. x.

Psal. x.

Isai. xlv.

Mal. iii.

Math. iii.

1. Thesa. v.

Roma. ii.

Proverb. i.

Nowe seeing that al they bee accursed (as the Prophete David beareth witnesse) whiche doe erre & goe astray from the commaundementes of God, let vs (remem- bring the dreadeful iudgement hanging ouer our heades, and being alwayes at hande) returne vnto our lord God, with all contricion and mekenes of heart: bewailing and lamen- ting our synfull lyfe, knowlaging and confessing our of- fences, and seekyng to bring furth woorthie frutes of pe- nance. For even now is the axe put vnto the roote of the trees, so that euery tree whiche bringeth not furth good fruite, is hewen downe and cast into the fier. It is a feare- full thing to fall into the handes of the lyuing God: he shall powre downe rain vpon the synners, snares, fyre, and brimstone storme & tempest: this shalbe theyr porcion to drinke for loe the lord is cummen out of his place, to visite the wickednes of suche as dwell vpon the earth. But who may abyde the daye of his cumming? who shalbee hable to endure whan he appeareth? His fanne is in his hande, and he wil pource his floure, and gather his wheate into the barne, but he will burne the chaffe with vnquen- cheable fier. The day of the lord commeth as a thiefe v- pon the night, and when men shal say peace, and al thinges are safe: then shall sodayne destruccion come vpon them, as sorowe cometh vpon a woman trauallyng with childe, and they shal not escape: then shall appeare the wrathe of God in the daye of vengeance, whiche obstinate synners through the stubbernes of their hearte, haue heaped vnto themselfe, whiche despised the goodnesse, patience, and long sufferance of god, when he called the continually to repen- taunce. Then shall they call vpon me (sayeth the lord) but I will not heare: they shall seke me early, but they shall not finde me, and that because they hated knowlage, & receiued not the feare of the lord, but abhorred my counsell and despi- sed my correcciō: then shal it be too late to knocke, when the doore shalbe shut, & too late to cry for mercy, when it is the time of iustice. O terrible voice of most iust iudgemēt, which shalbe pronounced vpon them, when it shalbe sayde vnto them.

them. So ye cursed into the fyre everlasting, whiche is pre-^{Math. 25.}
 pared for the demill and his angels. Therefore brethren take
 we hede by time, while the day of saluacion lasteth, for the^{1. Cor. vi.}
 night cometh when none can worke: but let vs while we^{John. ix.}
 haue the light, beleue in the light, and walke as the childre
 of the light, that we bee not caste into the vtter derkenes,
 where is wepyng and gnashing of teeth. Let vs not abuse
 the goodnes of god, whiche calleth vs mercifully to amen-^{Math. 22.}
 demment, and of his endlesse pitie, promisseth vs forgeuenes
 of that whiche is past: if (with a whole mind and a true
 heart) we retorne vnto him: for though our sinnes be red as^{Esai. i.}
 scarlet, they shalbe as white as snowe, and though they be
 lyke purple, yet shall they be as white as woolle. Turne
 you cleane (saith the lord) from all your wickednes, and^{Ezech. xviii.}
 your synne shall not be your destruction. Cast awaye from
 you all your vngodlynnes that ye haue doen, make you new
 heartes and a newe spirite: wherfore wil ye dye, O ye house
 of Israel: seing I haue no pleasure in the death of him that
 dieth (saith the Lord God.) Turne you then, and you shal
 lyue. Although we haue sinned, yet haue we an aduocate^{1. John. ii.}
 with the father, Iesus Christ the righteous, & he it is that
 obteyneth grace for our sinnes, for he was wounded for our
 offences, and smitten for our wickednes: let vs therfore re-^{Esai. liii.}
 turne vnto him, who is the mercifull receiuer of all true pe-
 nitent sinners, assuryng our selfe that he is ready to receyue
 vs, and most willing to pardon vs, if we come to him with
 faithfull repentance: yf we will submit our selues vnto
 hym, and from henceforth walke in his wayes: yf we will
 take his easy yoke and light burden vpon vs to folow him^{Math. xxi.}
 in lowlynesse, patience, and charitie, and be ordred by the
 gouernaunce of his holy spirite, sekynge alwayes his glorie,
 and seruing hym duely in our vocacion with thankes ge-
 uing. This if we doe, Christe will deliuer vs from the curse
 of the lawe: and from the extreme malediction whiche shall
 lyght vpon them that shalbee set on the left hand: and he
 will set vs on his right hand, and geue vs the blessed bene-
 diction of his father, commaunding vs to take possession of
 his glorious kyngdome, vnto the whiche he bouchesafe to^{Mat. xxv.}
 bring vs all, for his infinite mercie. Amen.

Then

The first daye of Lent.

¶ Then shall they all kneele vpon theyr knees: And the priest and clearkes kneeling (where they are accustomed to saye the letanie) shall saye this psalme.

Miserere
mei deus.
Psalmi.



¶ Ave mercie vpon me (O God) after thy greate goodnesse: according vnto the multitude of thy mercies, do away mine offences. washe me thowly fro my wickednes: and clense me from my synne.

For I knowlage my fautes: and my sinne is euer befoze me.

Against thee only haue I synned, and done this euill in thy syght: that thou myghtest bee iustified in thy saying, and clere when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceued me.

But loe, thou requirest trueth in the inward partes: and shalte make me to vnderstande wysedome secretelye.

Thou shalte pouрге me with Ilope, and I shall be cleane: thou shalt washe me, and I shall bee whyter then snowe.

Thou shalte make me heare of ioye and gladnesse: that the bones whiche thou haste broken, maye reioyce.

Turne thy face from my synnes: and putte out all my mysdedes.

Make me a cleane hearte (O God:) and renue a right spirite within me.

Caste me not awaye from thy presence: and take not thy holy spirite from me.

O geue me the counforte of thy helpe agayne: and stablish me with thy free spirite.

Then shall I teache thy wayes vnto the wicked: and sinners shall bee conuerted vnto thee.

Deliuere me from bloud guiltinesse (O God) thou that art the god of my health: and my toungue shall syng of thy righteousnesse.

Thou shalt open my lyppes (O Lorde:) my mouth shall shewe thy prayse.

For thou desyreste no sacrifice, els woulde I geue it thee: but thou delitest not in burnt offering.

The sacrifice of God is a troubled spirite: a broken and a contrite hearte (O God) shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offre younge bullockes vpon thyne altar.

Glorie be to the father, and to the sonne: & to the holy gost. As it was in the beginning, is now, & ever shalbe: worlde without ende. Amen.

O Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

O Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lorde saue thy seruantes.

Answer.

which put theyr trust in thee.

Minister.

Sende vnto them helpe from aboue.

Answer.

And euermore mightily defende them.

Minister.

Helpe vs **O** God our sauiour.

Answer.

And for the glory of thy names sake deliuer vs, be merciful vnto vs sinners, for thy names sake.

Minister.

O Lorde heare my prayer.

Answer.

And let my crye come to thee.

Let vs praye.

O Lord, we beseeche thee mercifully heare our prayers, and spare all those whiche confesse theyr synnes to thee: that they (whose consciences by synne are accused) by thy merciful pardon maye be absolved, through Christe oure Lorde. Amen.

O Moste

The first daye of Lent.

O Most mightie God and mercyfull father, whychē hast compassion of all menne, and hatest nothing that thou haste made: which wouldest not the death of a sinner, but that he should rather turne from sinne & bee saued, mercifully forgene vs our trespases, receyue and comforte vs, whiche be grieved and wried with the burde of our synne: Thy propertie is to haue mercye, to thee onely it apperteyneth to forgene synnes: spare vs therfore, good Lord, spare thy people whom thou hast redeemed. Enter not into iudgemente with thy seruantes, which be vyle yearth, and miserable synners: But so turne thy ire from vs, which meekely knowlege our vilenes, and truly repent vs of our fautes: so make haste to helpe vs in this worlde: that wee maye euer lyue with thee in the worlde to come: through Iesus Christ our Lorde. Amen.

Then shall this anthem be sayde or song.

Turne thou vs, good Lord, and so shall we be turned: bee fauourable (O Lord) bee fauourable to thy people, whiche turne to thee in weping, fasting and praying: for thou art a mercifull god, full of compassion, long sufferynge, and of a greates pietie. Thou sparest when we deserue punishmente, and in thy wrath thynkest vpon mercy. Spare thy people, good Lord, spare them, and lette not thyne heritage bee broughte to confusion: heare vs (O Lord) for thy mercie is greates, and after the multitude of thy mercyes looke vpon vs.

(.v.)

Of

fol. clv.

OF CEREMONIES

why some be abolished and
some retayned.



If suche Ceremonies as be vled in the Church, and haue had their beginnyng by thinsitution of mā: Some at the first wer of godly intent and purpose deuised, and yet at length turned to vanitie and supersticio: Some entred into the Church by vndiscrete deuotion, and suche a zeale as was without knowleage: and for because they were winked at in the beginning, they grewe dayly to more and more abuses, whiche not onely for theyr vnprofitablenesse, but also because they haue muche blynded the people, and obscured the glory of God, are worthy to be cut awaye, and cleane reiected. Other there be, which although they haue been deuised by man: yet it is thought good to reserue them still, as wel for a decent ordre in the Church (for the whiche they were first deuised) as because they pertaine to edificacion: wherunto all thinges doen in the Church (as the Apostle teacheth) ought to be referred. And although the keepynge or omitting of a ceremonie (in it selfe considered) is but a smal thing: Yet the wilfull and contēptuous transgression, and breaking of a common ordre, and discipline, is no smal offence before God. Let al thinges bee done emōg you (sayeth Saincte Paule) in a seemely and due ordre. The appointemēte of the which ordre, pertaineth not to priuate menne: Therefore no manne ought to take in hande, nor presume to appointe or alter any publike or common ordre in Christes Church, excepte he be lawfully called and authorized therunto. And whereas in this our tyme, the myndes of menne bee so diuerse, that some thinke it a greate matter of conscience to departe from a peece of the lease of theyr Ceremonies (they bee so addicted to theyr olde customes) and agayne on the other syde, some bee so newe fangle that they woulde inuouate all thyng, and so doe despyse the olde, that nothyng canne lyke them, but that is newe: It was thought expediente not so muche

Of Ceremonies.

muche to haue respecte howe to please and satisfie eyther of these parties, as howe to please God, and profite them, bothe. And yet lest any manne shoulde be offended (whome good reason might satisfie) here be certayne causes rendred, why some of the accustomed Ceremonies bee putte awaye, and some be retained and kept still.

Some are put awaye, because the great excesse and multitude of them hath so encreased in these latter dayes, that the burthen of them was intollerable: whereof saint Augustine in his time complayned, that they were growen to suche a number: that the state of Christian people was in worse case (concernyng that matter) then were the Jewes. And he counsayled that suche yoke and burthen shoulde be taken awaye, as tyme woulde serue quietly to doe it. But what woulde sainte Augustine haue sayed yf he hadde seen the Ceremonies of late dayes vsed among vs: wherunto the multitude vsed in his tyme was not to bee compared. This our excessive multitude of Ceremonies was so great, and many of them so darke: that they dyd more confounde, and darken, then declare and sette forth Christes benefites vnto vs. And besides this, Christes Gospell is not a Ceremoniall lawe (as muche of Moyses lawe was:) but it is a religion to serue God, not in bondage of the figure or shadowe: but in the freedome of spirite, being contente onely with those ceremonies whiche doe serue to a decenre ordre and godlye discipline, and suche as bee apte to stirre vpp the dulle minde of manne, to the remembraunce of his duetie to God, by some notable and special significacion, wherby he might be edified.

[Furthermore, the most weightie cause of the abolishment of certayne Ceremonies was, that they were so farre abused, partely by the superstitious blindenes of the rude and vnlearned, and partely by the vnfaciable auarice of suche as soughte more theyr owne lucre then the glorie of God: that the abuses coulde not well be taken awaye, the thyng remayning still. But now as concerning those persones, whiche peraduenture wyll bee offended for that some of the olde Ceremonies are retained still: Yf they consider, that withoute some Ceremonies it is not possible to kepe anye ordre or quiete discipline in the church: they shall easlye

easely perceyue this cause to reforme their iudgements.
 And yf they thinke muche that anye of the olde dooe re-
 mayne, and woulde rather haue all deuised a newe: then
 suche menne (grauntyng some Ceremonies conuenient to
 bee hadde) surelye where the olde may bee well bled: there
 they cannot reasonablye reproue the olde (onelye for theyr
 age) withoute bewraying of theyr owne folye. For in
 such a case they oughte rather to haue reuerence vnto them
 for theyr antiquitie, yf they will declare themselves to bee
 more studious of vnitie and concord, then of innouations
 and newefanglenesse, whiche (as muche as maye be with
 the trewe setting forth of Christes religion) is alwayes
 to bee eschewed. Furthermore, suche shall haue no iuste
 cause with the Ceremonies reserued, to be offended: for as
 those be taken awaye which were moste abused, and dydde
 burden mennes consciences without anye cause: So the o-
 ther that remaine are retained for a discipline, and ordre,
 whiche (vpon iust causes) maye be altered and chaunged,
 and therfore are not to be esteemed equall with goddes law.
 And moreouer they be neyther darke nor dumme ceremo-
 nies, but are so set forth that every man maye vnderstande
 what they dooe meane, and to what vse they do serue. So
 that it is not lyke that they, in tyme to come, shoulde be ab-
 used as the other haue been. And in these all oure dooinges
 wee condemne no other nations, nor prescribe anye thyng,
 but to oure owne people onelye. For we thinke it conue-
 nient that every contreye shoulde vse suche ceremonies, as
 they shall thinke beste to the setting forth of goddes ho-
 nour and glozy: and to the reducing of the people to a moste
 perfecte and godly living, without errour or superstici-
 on: & that they shoulde putte awaye other thinges,
 whiche from tyme to tyme they perceyue to be
 moste abused, as in mennes ordinaunces
 it often chaunceth diuerslye in
 diuerse countreys.

Certaine

CERTAYNE NOTES

for the more playne explication and
decent ministracion of thinges, contained
in thys booke.

In the saying or singing of Matens and Euenſonge, Be-
tizing and Burying, the minister, in parthe churches and chap-
els annexed to the same, shall vse a Surples. And in all Cathedral
churches and Colledges, tharchdeacons, Deanes, Priouers,
Maisters, Prebendaries and felowes, beinge Graduates, may vse in the
quierte beside theyr Surples, suche hoodes as pertaineth to their seuerall
degrees, whiche they haue taken in any vniuersitie within this realme. But
in all other places, every minister shall be at libertie to vse any Surples or
no. It is also seemely that Graduates, when they dooe preache, shoulde vse
suche hoodes as pertaineth to theyr seuerall degrees.

And whensoever the Bishop shall celebrate the holpe communion in the
churche, or execute any other publique ministracyon: he shall haue vpon
hym, besyde his rochette, a Surples or albe, and a cope or vestmente and
also hys pastorall staffe in hys hande, or elles borne or holden by hys
chapeleyne.

As touching kneeling, crossing, holding vp of handes, knocking vpon the
brest, and other gestures: they may be vsed or lefte, as every mans deuocyon
serueth, without blame.

Also vpon Christmas daye, Ester day, the Ascension daye, whitsondaye,
and the feaste of the Trinitie, maye be vsed any parte of holpe scripture
hereafter to be certaynly limited and appoynted, in the steade of the Letany.

If there be a sermone, or for other great cause, the Curate by his discrecion,
maye leaue out the Letanye, Glozla in excellis, the Crede, thomely and the
exhortacion to the Communion.

Finis.

Imprinted at London in

Fleetestrete, at the signe of the Sunne ouer against
the conduyte, by Ed V Varde V Whitechurche.

The .xvi. daye of Iune, the
yeare of our Lorde,

1559.

